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A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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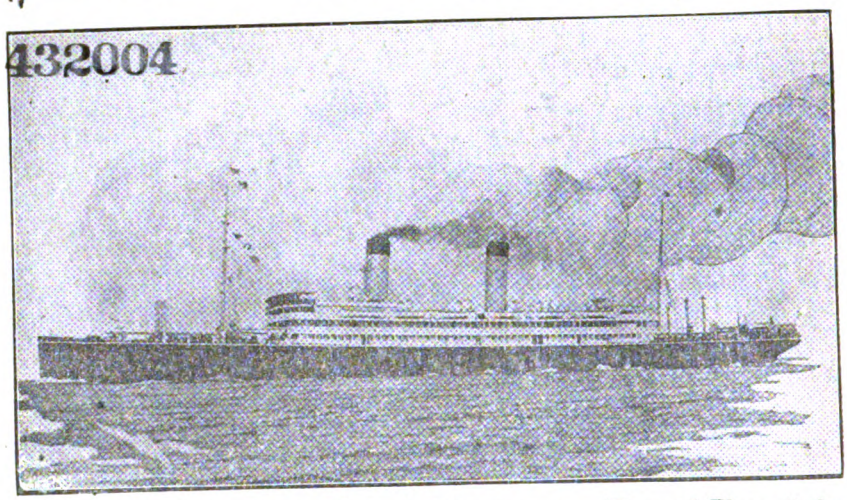


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# THE JAPAN MAGAZINE

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THE ZEN PRIEST BUNKAN, BY MOTONOBU

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THE JAPAN MAGAZINE

VOLUME NINE JUNE, 1918 NUMBER TWO

# ORIGIN OF THE KANO SCHOOL

By K. KUWADA

AS the Kano school of painters has left a permanent impression on the pictorial art of Japan it will be interesting to explore its origin and influence, more especially the lineage of the celebrated family that gave the school its name. Various representatives of the school have been discussed in the pages of the JAPAN MAGAZINE from time to time, so that to avoid the risk of repetition it may be better at this time to deal more particularly with the Kano family itself.

The ancestors of the Kano family belonged to the house of a daimyo named Nikaido, and took their name from the village of Kano in the province of Idzu where they lived from a remote period. Masanobu, a son of Kano Kagenobu, studied painting with Shôbun, the most distinguished artist of the Hokushu school. Masanobu was so appreciated by the Ashikaga shoguns that he was raised to the rank of *hogen* and shaved his head according to the Buddhist custom; and thenceforth his descendants were successively appointed to similar rank by the shoguns of the day, the family monopolizing the honour of acting as painters to the shogunate. Kano Motonobu, a son of the latter, ranked as high as Sesshu in his day, and his masterpieces are still to be seen on the sliding screens of temples in Kyoto, especially at the Myoshinji and the Daitokuji.

In the days of the early Kano painters the Tosa school was in high favour with the Imperial Court at Kyoto, though as time went on the Imperial patronage went elsewhere and the Tosa school fell into decline. And when Kano Motonobu married a daughter of Tosa Mitsunobu, the leader of the Tosa school of painters, and became curator of the Imperial art gallery, the influence of the Kano school came to be paramount. Thus the Tosa school which had been accustomed to look down on all other schools, was now obliged to accept an artist of the Kano school as its guardian as well as the head of its family. The Kano school stood for Chinese influence in art and the Tosa school for pure Japanese tradition; and so in this marriage of the Kano with the Tosa family the *Hokushu-ha*, or Chinese school, and the Tosa, or native school, were brought together for the first time.

In the schools thus blending Shoyei, a grandson of Motonobu, and his son, Koeitoku, now come into prominence. Koeitoku served under the famous military usurper Oda Nobunaga and afterwards under Oda's successor, Hideyoshi Toyotomi, in whose honour he painted various pieces that have made his name immortal in the annals of Japanese art. With the Momoyama period now beginning native art assumed a characteristic strength and boldness not before experienced and a



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beauty which still clings to the traditions of that period. Sanraku, an adopted son of Ko-eitoku, was also a product of this time. His grave exactness of style and technique are yet models of the artists of Japan.

Of course the Kano school did not have everything its own way, as in the Unkoku and the Hasegawa schools it had formidable rivals. For a time these artists threatened to overshadow the Kano painters, as they were the followers of the great Sesshu; but Tannyu arose to save the traditions of the Kano school and raise it to greater glory. Tannyu was the grandchild of Ko-eitoku, and saved the Kano line from extinction. Tannyu served under three generations of the Tokugawa shoguns, Ieyasu, Hidetada and Ieyemitsu, living to the age of seventy-three. Certain of his more illustrious pieces are to be seen in the Imperial castle at Kyoto and in the Chiyoda palace in Tokyo. Just as Ieyasu was the greatest of the Tokugawa shoguns, so Tannyu was the greatest of the painters of the period. Unkoku and Hasegawa both faded in the brilliance of his light, and maintained appreciation only in the provinces.

Among themany distinguished pupils of Tannyu was his brother Naonobu and a son of the latter named Tsunenobu. In the days of Tsunenobu an incidernt occurred that shows the difference between the painters of Japan and Korea at that time. When the Korean envoys came to Yedo to present their respects to the shogun they were accompanied by a noted artist of the Hermit Kingdom. He was shown a hawk painted by Tsunenobu, and remarked: "The execution is perfect, but it does not look like a hawk." The Korean was asked to paint a hawk himself and show how it ought to be done. This he did; and when the piece was shown to Tsunenobu he remarked: "The hawk is true to life but the execution is very poorly done." Thus the Korean painters were accurate but crude, while the artists of Japan were perfects in technique but impressionistic in conception.

Yasunobu, a younger brother of Tannyu, was rather inferior as a representative of the school, and often came in for a rating from his famous elder brother. One day all three brothers, Tannyu, Naonobu, and Yasunobu, were invited to a fete at a the residence of Minister of State to give some exhibitions in the art of handling the brush. Tannyu being anxious that his careless younger brother should do himself credit and maintain the reputation of the family, remarked to him as they were about to begin: "Now keep your eye on us and imitate our example!" Indeed Tannyu was so doubtful whether his younger brother had sufficient ability to live by his brush, that he recommended him for the headship of the family, feeling that he needed some extra advantage to support him, while he himself and his other brother had ability enough to live by their art. The headship of the Kano family, of course, drew a pension from the shogun and could live independently of labour.

In Yedo Yasunobu lived as head of the Kano family at Nakabashi, and was known as Nakabashi Kano; while Tannyu lived at Kajibashi and went as Kajibashi Kano, enjoying 200 *koku* of rice a year. Naonobu, and his son Tsunenobu, lived at Kobikicho in Yedo and was called Kobikicho Kano. Eisen, a grandson of Tsunenobu was a man of some literary ability, and enjoyed the favour of the

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Shogun Iyeharu, being raised to rank of a *hatamoto* and made feudatory of the shogun. Thus he prospered more than the other members of the famous family but it was a purely material prosperity without any semblance of art or ability.

Minenobu, the second son of Tsunenobu, received much favour from the Shogun Iyenobu, and headed an influential branch of the Kano house. He was called the Hamacho Kano, as he lived at Hamacho in Yedo. Tannyu had also an adopted son named Masunobu, who left home on his father's second marriage and lived at Surugadai in Yedo, being known as the Surugadai Kano. All the five representatives of the Kano family above named received a pension from the Shogun as hereditary descendants of the great Kano school of painters. The Kano family finally spread into sixteen branches, all of whom served the shogunate.

The golden days of Japanese art were fast passing away, and painters were no longer being held in high repute. One reason was because the patronage bestowedon the Kano painters left them free from worldly cares; and as they did not have to work for a living they began to neglect their art. Wealth and ease, it seems, were fatal to art, for certainly something paralyzed the hands of the Kano painters. It is taken as a matter of course in Japan that when a family becomes so prosperous as to need no further effort to live, a member will rise to undo the family. So long as the fame of the Kano family depended on their own skill and endeavour they produced names worthy of their ancestral art; but after they became proteges of the State, art succumbed to material interests, and love of pleasure superceded love of art and beauty.

Another error fatal to their art was the conservative attitude they assumed toward painting. Even so great an artist as Tannyu got into a rut out of which no influence could induce him. Glued to the traditions of the past he was incapable of appreciating the present and adapting himself the progress of time. The school of painting which he represented originally came from China, and all its scenes and figures showed this foreign influence. Tannyu Japanized his art sufficiently to make it acceptable to his countrymen, but he usually preferred Chinese subjects to the disregard of native attractions. His figures were limited to gods and other religious representations.

Of course triteness of subject may pass if style and treatment be new and well done. Venus is still an acceptable subject for treatment though the theme be as old as the Greeks; and a madonna forms a subject that never dies of age. But old themes must be treated in new ways if they are to impress the modern mind. It is not so much new subjects as new treatment that the world wants. Life is always the same, thought it must renew itself from day to day. So the decline of painting in the latter days of the Kano school was not due so much to sameness

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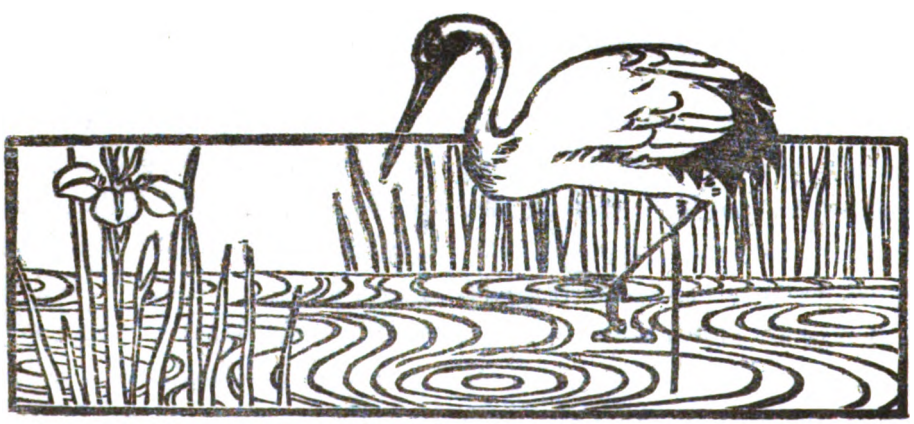
of subject as to monotony of treatment. Life wearies of endless imitation without development or adaptation. Progress is insistent, evolution inexorable. The same subject may be handled in a thousand ways. The tree has numberless leaves, but no two are the same! The crowd has countless faces but none are duplicated. But the Kano painters simply went on imitating each other century after century, their differences being more by accident than intention. Skill lay in accuracy of copying; and naturally after the demise of Tannyu the school lost prestige.

One must not fancy, however, that there were none who strained against the leash of convention. Restless bloods there were who could not be forced into so unnatural a groove and who struggled to divest their art of the trammels of antiquity; but they were promptly ostracised from the fraternity of artists and accused of disloyalty to art. The greatest of these were content to be alone, such as Hanabusa Itcho and Kastushika Hokusai.

While the greater names of the Kano school all moved to Yedo to be near their patron, Kano Sanraku remained in the old Imperial capital at Kyoto and was known as Kyo-Kano. There he gave himself up the influence of the beautiful scenery around Kyoto and developed a style of superior merit that subsequently blended with the Shijo school of painters.

The Kano school, though ultimately coming to an end, left an indellible impression on Japanese art. Such masters as Maruyama Okyo owe much to the Kano painters. The main interest of the present article, however, is in pointing out the lineage of the Kano family, which for generations held the field in the realm of Japanese art, unlike anything that could happen in western lands. We have seen how art became herediatry, to its own undoing. It was the fashion of the age, as was also the case with actors and swordsmiths. But to limit graces and favours to blood or family is always a perilous experiment.



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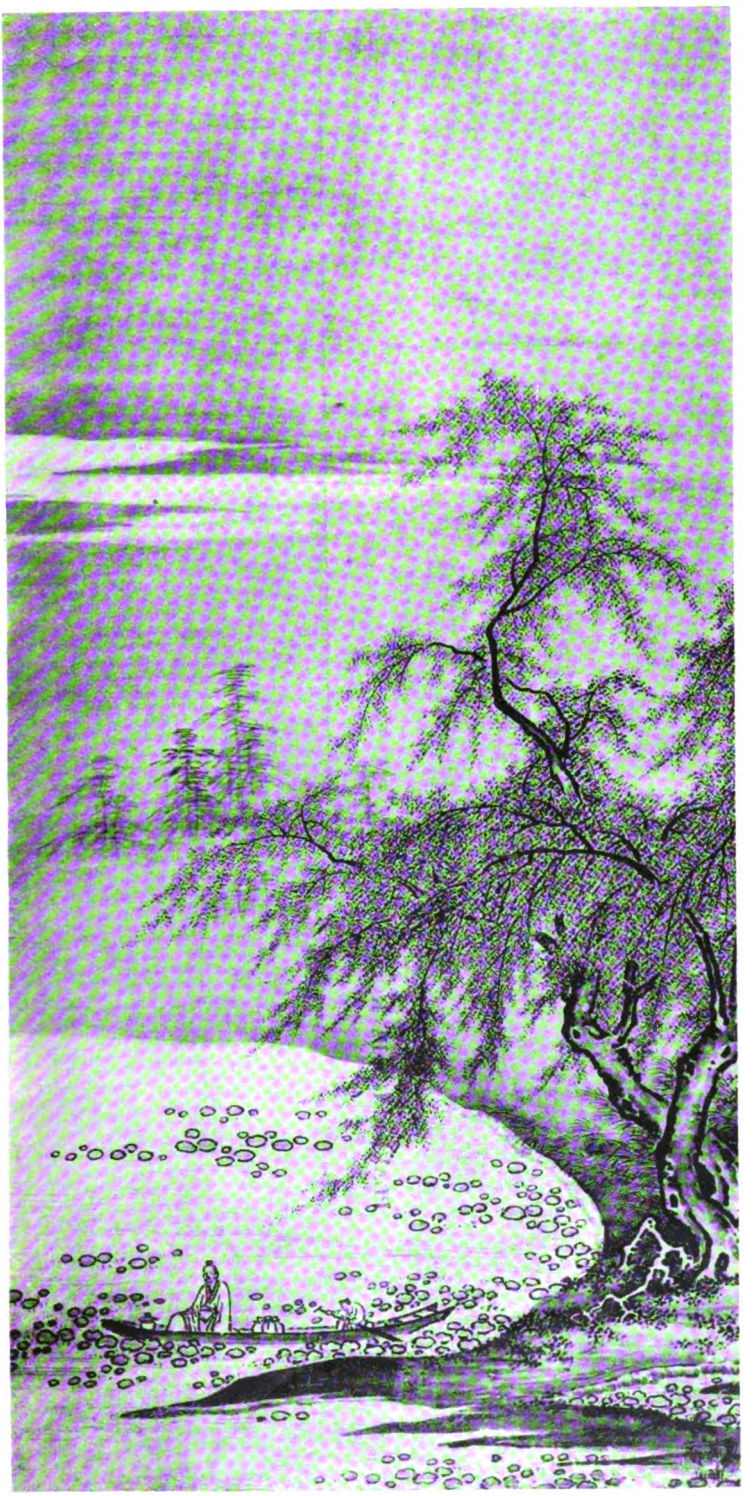

THE GHINESE SCHOLAR SHU-MOSHUKU AMONG
THE LOTUS FLOWERS, BY MASANOBU

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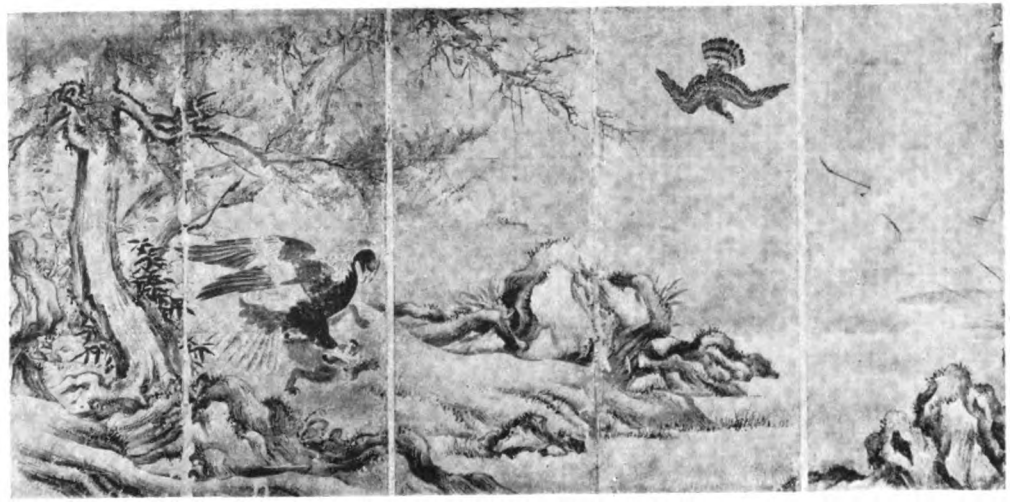
PLAYING GO, BY KO-EITOKU



EAGLE ATTACKING MONKEY, BY SANRAKU

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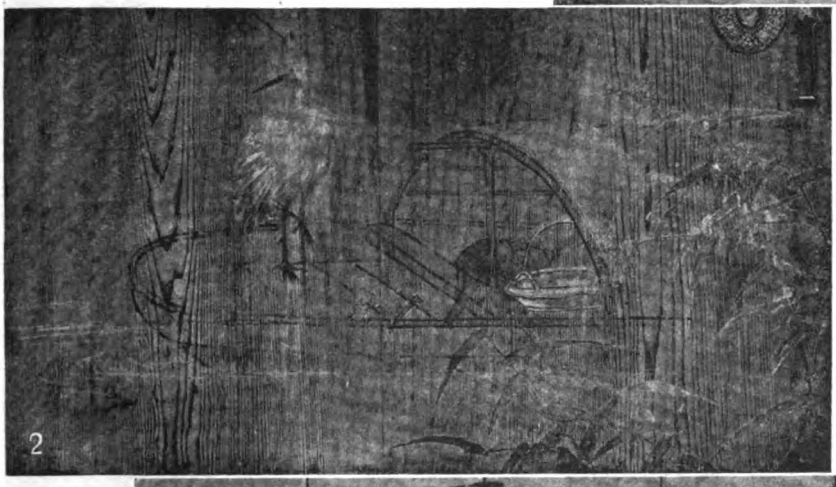

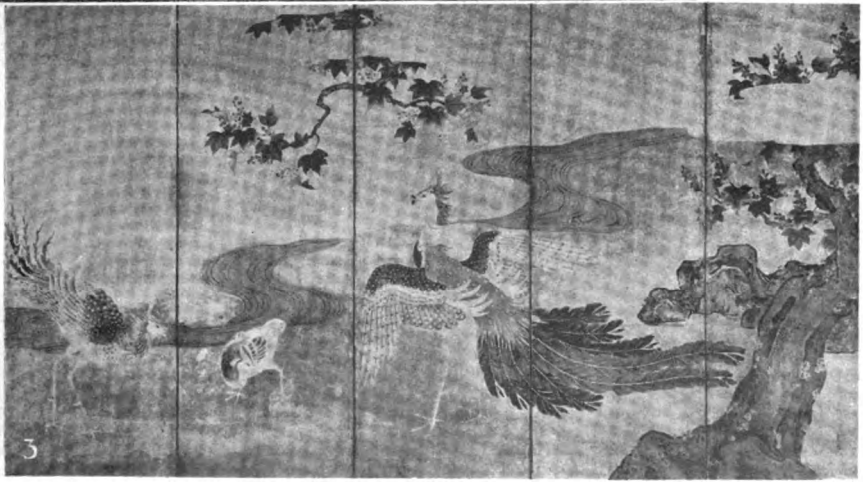

1. CHINESE SCHOLARS VIEWING A WATERFALL, BY TANNYU 2. A HERON IN THE RAIN ON THE DOOR OF THE NIJO DETACHED PALACE, BY NAONOBU 3. PAULOWNIA TREE VND PHENIX, BY TSUNENOBU

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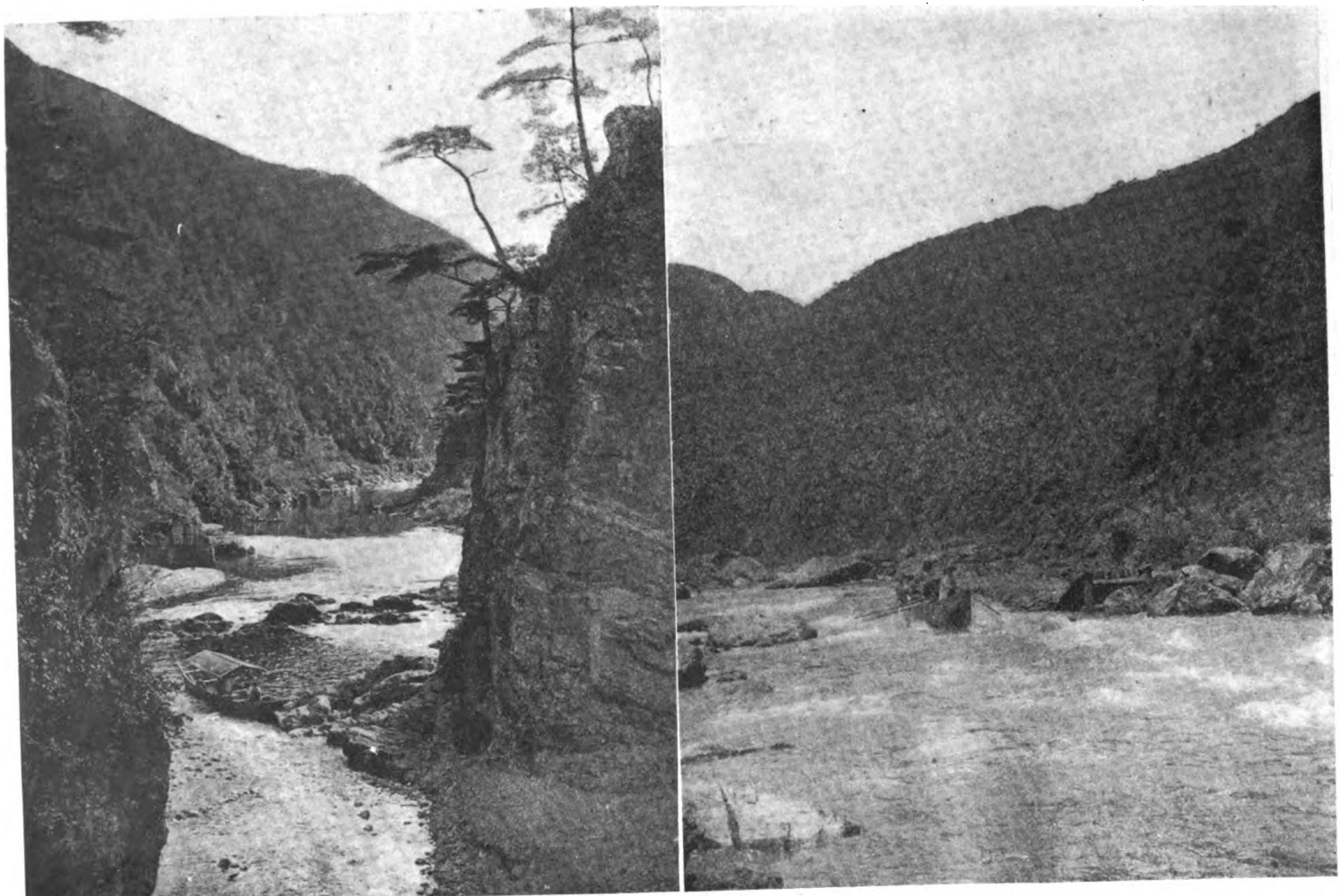

THE RAPID OF THE HOZU

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# THE RIVER HOZU

By F. MATSUMOTO

ONE of the most beautiful scenic places in Japan is at Arashiyama near Kyoto; and yet this spot has not become famous so much on account of its fair hills as because of the Hozu-gawa which runs smoothly along and around its base, joining the river Yodo south of the old capital. A great part of this stream is known as the Katsurakawa, and a portion in the middle reaches is called the Oi-gawa, but the upper section is known as the Hosokawa.

This ancient river rises far away in the province of Tamba, a country full of ancient legends and historic deeds. From the watershed where the Hozu river rises there emerge three streams, one flowing into the Inland sea, one into the bay at Osaka and the other flowing north into the Japan sea. The stream taking its course westward is called the Kakogawa in the province of Harima, but the name changes to Yurakawa in the province of Tango. The one flowing south is called the Hozu, but the Oi and Katsura while flowing through the province of Yamashiro; but in this article it will avoid confusion if the name Hosokawa be preserved all through.

The Hoso rises in Mount Kurama in Atago in the province of Yamashiro, from which it flows north into the province of Tamba and then westward into Funai and Kitakuwadagori. The stream swells to considerable proportions at Tonoda by receiving tributaries from such valleys as the Nakasegi and Goma; and then sweeping southward it hurries on toward Kyoto. At Tonoda the timber from the forests of Tamba reaches the stream and is floated away to market. Tonoda has been noted for its big timber rafts for over a thousand years. From Tonoda upwards the scenery is bold and entrancing, with beautiful valleys like the Yamakuni, the Yuge and the Udzu. These vales are rich in picturesque views, especially the Yamakuni valley, behind Mount Hiyei, overlooking Lake Biwa. It was from this beautiful place that the famous Yabakei Valley in Kyushu got its name, the name having been transferred by Rai Sanyo; and really the Yamakuni valley near Kyoto is almost equal to the Yabakei Valley of Kyushu. In the noted drama composed by Takeda Izumo the village of Serifu in this valley is named as the place where little son of the great patriot Sugawara Michizané was left to hide with his mother when the father was sent into exile by the Fujiwara family. The village still exists near Yamakuni; and this region is the background of the famous drama.

From Tonoda the Hosokawa runs south for five miles to the town of Sonobé and thence through Toba, Yagi and other villages in fair valleys between the provinces of Tamba and Yamashiro. On reaching Arashiyama the rapids cease and the stream settles down to

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From Tonoda the Hozukawa runs south for five miles to the town of Sonobe and thence through Toba, Yagi and other villages in fair valleys between the provinces of Tamba and Yamashiro. On reaching Arashiyama the rapids cease and the stream settles down to

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quiet movement after its long rush down the rugged rocks and ravines of its upper course. West of Kyoto it runs through Shimotobamachi when it is joined by the river Kamo of Kyoto fame, and now it pulls the Yodo at the foot of Tonoo-san in the province of Settsu, an old historic ground of Hideyoshi and Ashikaga Ataoshi. Between Kameoka in the province of Tamba and Saga near Arashiyama, a distance of some six miles is noted for its rapids, to run which under the guidance of native boatmen, is considered one of the chief charms of visitors to Japan. The valley on both sides of the stream the whole way is charged with scenes of fantastic beauty. It is only in more recent times that running these rapids by boat became possible by the removal of some rocky obstructions by an order of the Daimyo who ruled the ancient town Sonobanna, a work that occupied several years, being completed in 1606. Before this date the only navigation on the Hozu-kawa was rafting timber. But at present the running of these rapids in a boat is one of the most exciting as well as one most pleasant of excursions. I prefer a rainy day, as usually the boatmen manage to avoid the apparently dangerous obstacles that still seem to be a voyager in those risky regions, and yet it seems always to be accomplished without mishap. The walls of rock in places are precipitous and impressive, appearing at times as if they would bar the way, but darkly one also is around the sharp curves and finds further way to scenes of ever increasing interest, the water runs of a good depth in the sufficiently shallow and treacherous. One passes between great columns of rock, mounted by pine trees for a thousand feet or more, and through a narrow gorge where the river runs like a mill-race. Passing between these two sacred landmarks the boat shoots like an arrow into the seething waters, from there onward it is like a moving picture for some time, the boatmen clearing a tree as they guide the craft along its devious way. The whole six miles is traversed in about an hour, when one find oneself at the foot of beautiful Arashiyama.

To do the rapids one charges cars at Kameoka station, Kyoto, and taking the Kyoto railway alights at Kameoka where the river lies a short distance to the north. There one can arrange for boats; but the best time for the run is the morning, as sometimes there is no traffic in the afternoon. All that portion of the district around Arashiyama is a national park and is called Kwan-kyo, a great scene for pleasure to the Kyoto folk. Sometimes Arashiyama is called Kan-gyoku, or the Jubilee mountain. It is noted for its cherry blossoms in spring, and for its maples in the autumn. Arashiyama has been a place of note for centuries. The Imperess Suiko in the sixth century admired it. At that time a Koreun built an embankment to move the waters of the river for paddying rice. The Emperor Kameyama built a villa near the mountain and took delight in listening to the cries of the deer that then inhabited the hills. The Emperor Godaigo had many cherry trees planted on the mountain and a temple known as the Rinzai built there. Many interesting historical scenes took place in this vicinity. There is a tale that one of the Imperial consorts threw herself from a cliff of the mountain because she was considered plain.

From Arashiyama onward the country becomes country-like. The river runs through and past the village of Saga where one leaves the boat. The best time for the run is from March to May, when all the valleys are in their glory, coloring all the valleys. In October and November the maples are a flame of colour everywhere.

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quiet movement after its long rush down the rugged vales and ravines of its upper course. West of Kyoto it runs through Shimotoba-machi when it is joined by the river Kamo of Kyoto fame, and next it joins the Yodo at the foot of Tennozan in the province of Settsu, an old battle ground of Hideyoshi and Mitsuhide Akechi. Between Kameoka in the province of Tamba and Soga near Arashiyama, a distance of some six miles is noted for its rapids, to run which under the guidance of native boatmen, is considered one of great stunts of visitors to Japan. The valley on both sides of the stream the whole way is charged with scenes of fantastic beauty. It is only in more recent times that running these rapids by boat became possible by the removal of some rocky obstructions by an engineer of the Tokugawa shogunate named Ryoi Sumikuma, a work that occupied several years, being completed in 1606. Before this time the only navigation on the Hosokawa was rafting lumber. But at present the running of these rapids in a Japanese boat is one of most thrilling as well as the most pleasant of experiences. It is indeed a marvel how skilfully the boatmen manage to avoid the apparently dangerous obstructions that still seem to face the voyager in these risky regions, and yet it seems always to be accomplished without mishap. The walls of rock in places are precipitous and imposing, appearing at times as if they would bar the way, but deftly one shoots around the sharp curves and finds further way to scenes of ever increasing interest, the water sometimes of abysmal depth and then suddenly shallow and treacherous. One passes between great columns of granite surmounted by green trees far overhead where the chattering of monkeys is not infrequently heard, and the flight of the hawk or kite seen as he wheels about his airy nest. At the beginning of the descent of the rapids there is a shrine on either side of the river, their fine torii facing each other across of the stream. Passing between these two sacred landmarks the boat shoots like an arrow into the seething waters, from there onward it is like a moving picture for some time, the boatmen chanting a tune as they guide the skiff along its devious way. The whole six miles is traversed in about an hour, when one finds oneself at the foot of beautiful Arashiyama.

To do the rapids one changes cars at Shichijo station, Kyoto, and taking the Kyoto railway alights at Kameoka whence the river lies a short distance to the north. There one can arrange for boats; but the best time for the run is the morning, as sometimes there is no traffic in the afternoon. All that portion of the district around Arashiyama is a national park and is called Rankyo, a great scene for pleasure to the Kyoto folk. Sometimes Arashiyama is called Kameyama, or the tortoise mountain. It is noted for its cherry blossoms in season, and for its maples in the autumn. Arashiyama has been a place of note for centuries. The Empress Suiko in the sixth century admired it. At that time a Korean built an embankment to utilize the waters of the river for growing rice. The Emperor Kameyama built a villa near the mountain and took delight in listening to the calls of the deer that then inhabited the hills. The Emperor Godaigo had many cherry trees planted on the mountain and a temple known as the Rinzenji built there. Many interesting historical scenes took place in this vicinity. There is a tale that one of the Imperial consorts threw herself from a cliff of the mountain because she was considered plain.

From Arashiyama onward the scenery becomes commonplace. The river runs southeast and passing through the village of Katsura becomes thence onwards the Katsuragawa. The best time to run the rapids of the Katsuragawa is between April and November. In April one has cherry blossom scenes; and in May and June the azaleas are in their glory, coloring all the valleys. In October and November the maples are a flame of colour everywhere.

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# AMERICA SIXTY YEARS AGO

By R. OTOBA

(THE AUTHOR OF THIS ARTICLE ACCOMPANIED THE FIRST JAPANESE EMBASSY TO THE UNITED STATES)

III

April 16.—Weather fine. Sent our unnecessary baggage on to New York. Big hail storm. A magic lantern show was given at the hotel, with pictures from various countries. The pictures were reflected on a white paper screen about 8 feet square, and were quite realistic.

April 17.—The President of the United States presented the chief Envoy and the vice-chiefs each with round piece of gold about 3 *sun* in diameter and 1 *bu* in thickness, having his image on it, and their attendants each with a silver one. In the evening the President came to the hotel to witness the magic lantern show. He came all alone. How simple is the custom of these people! (The gifts in gold and silver mentioned above seen like medals, but they were in reality watches, and one of these was shown to the present Ambassador of the United States to Tokyo recently when he visited the grave of Lord Shimmi Buzen. It was a plain gold watch with the image of the American president engraved on it:—Ed)

April 20.—Fine weather. Left "Hasinton" (Washington) by train and came to "Boltmo" (Baltimore). The train was the same as we saw at Panama. It ran as fast as a cannon ball. On both sides of the railway was much grass and various plants, and we could see over a distance of five miles from the track, and cows and pigs played in the fields. At about 12 o'clock we got to our hotel. The scenery was fine. In some two hours we had run over 50 miles. Our hotel was the Gilmore House. Fireworks were sent up that night to entertain us. In this art they are skilful, more so than we Japanese.

April 21.—Weather fine. There is in our hotel a very strong woman of 31 or 32 years of age. She has the strength of two robust men. She lifted with her two arms a strong kettle containing two *to* of rice and water and put it on the fire with ease. All of us admire her.

April 18.—Weather still fine. We left our hotel for New York. Sailed



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# AMERICA SIXTY YEARS AGO

By R. OTOSA

(The Author of this Article Accepts No Responsibility for Opinions Expressed by the Ladies & Gentlemen)

II.

April 16.—Weather fine. Sent our unnecessary luggage on to New York. Big hail storm. A magic lantern show was given at the hotel, with pictures from various countries. The pictures were reflected on a white paper screen about 8 feet square, and were quite realistic.

April 17.—The President of the United States presented the maid Flora and the vice-chiefs each with a gold pie of about 3 cwt. in diameter and 1 cwt. in thickness, having his image on it, and their attendants each with a silver one. In the evening the President came to the hotel to witness the magic lantern show. He came all alone. How simple is the custom of those people! (The pies in gold and silver mentioned are not coin like medals, but they were in reality watches, and one of those was shown to the guests. An impression of the United States to Tokyo recently when we visited the grave of Lord Shibumi Bowen. It was a pleasing watch with the image of the American president engraved on it.—Ed)

April 18.—Weather fine. We left our hotel for New York. Sailed to "Trenton" (Baltimore). The train was the same as we saw at Boston. It was fitted as a saloon itself. On both sides of the railway were much grass and various plants, and we could see over a distance of two miles from the train, and cows and pigs played in the fields. At about 12 o'clock we got to our hotel. The journey was three hours and a half. We had run over 60 miles. Our hotel was the Gilmore House. Fireworks were set up from the roof to celebrate our arrival. The place was still more so than we expected.

April 20.—This morning Lady "Washington" (Washington) by train and came to "Trenton" (Baltimore). The train was the same as we saw at Boston. It was fitted as a saloon itself. On both sides of the railway were much grass and various plants, and we could see over a distance of two miles from the train, and cows and pigs played in the fields. At about 12 o'clock we got to our hotel. The journey was three hours and a half. We had run over 60 miles. Our hotel was the Gilmore House. Fireworks were set up from the roof to celebrate our arrival. The place was still more so than we expected.

April 21.—Weather fine. [illegible] left our hotel for New York. Sailed



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down the river by steamer, and then took the train and reached "Courtlandore" (Sound Anchor?). A river leads to New York. We ran down this river in a steamer specially sent for us. Music was played on board, and we were treated to wine and other delicacies. On the same ship was an American doctor who had visited Japan with Commodore Perry. He had with him the visiting cards of the Japanese Government officials at Shimoda. Some of the cards were genuine, but some had on them the names of Yajirobe and Kidahachi, two famous characters in the comic novel, *Mire Kawige* by Jippensha. Other cards in his possession had on them violent and abusive language! Whoever wrote them should be hated. Yet the doctor valued those bits of paper highly, as he was ignorant of their contents. not being able to read Japanese writing. Americans last visited Japan seven years ago. And yet this doctor even valued for so long a time these small bits of paper from Japan: which shows how honest and sincere these Americans are. We have been given many presents by Americans since our arrival in this country, but not a few of them have been already lost. How shameful of us to have lost what was given as a token of friendship! After a run of 25 miles or so we were at Trenton. We proceeded by "London" (Long Island), on the right side with a lighthouse on the left, the latter firing a salute of 21 guns. Presently we halted and took carriages. We were greeted here much more pompously than even in "Washington" (Washington), and "Philadelphia" (Philadelphia). Among the carriages provided for us was one especially fine with a coloured tent drawn over the upper part of it which was decorated with flowers, on the top of which tent also were seven or eight Japanese and American flags with a copy of the Japan-American treaty between them. Our chief Envoy and his vice-chiefs were put in that carriage and it was drawn in the middle of the other carriages in which were carried the rest of the were as Japanese. The crowds along either side cried aloud and waved them hats as Japanese and American flags. Soon we halted at a yard where were some American soldiers who wore blue, red or yellow uniforms and marched, keeping step. They were followed by two girls of 12 or 13 years of age, who wore short red dresses and hats. They carried medicines and gave them to sick or wounded. Our interpreter said there were 4,300 soldiers of infantry, 1500 of cavalry and 18 cannon. In addition there were large numbers of policemen and a company of French soldiers to guard us, in all about 8,000 men. These men marched in order: which was splendid to see. After this review our carriages proceeded to the hotel, where we soon arrived. It was called the "Walford" (Metropolitan?) and was built of red stone and up to

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down the river by steamer, and then took the train and reached "Sortambore" (South Amboy?) A river leads to New York. We ran down this river in a steamer specially sent for us. Music was played on board, and we were treated to wine and other delicacies. On the same ship was an American doctor who had visited Japan with Commodore Perry. He had with him the visiting cards of the Japanese Government officials at Shimoda. Some of the cards were genuine, but some had on them the names of Yajirobe and Kidahachi, two famous characters in the comic novel, *Hiza Kurigé* by Jippensha. Other cards in his possession had on them violent and abusive language! Whoever wrote them should be hated. Yet the doctor valued these fits of paper highly, as he was ignorant of their contents, not being able to read Japanese writing. Americans first visited Japan seven years ago. And yet this doctor even valued for so long a time these small bits of paper from Japan: which shows how honest and sincere these Americans are. We have been given many name-cards by Americans since our arrival in this country, but not a few of them have been already lost. How shameful of us to have lost what was given as a token of friendship! After a run of 25 miles or so we were out to sea. We proceeded by "Lonilan" (Long Island), on the right side with a fortress on the left, the latter firing a salute of 21 guns. Presently we laned and took carriages. We were guarded here much more pompously than even in "Hasinton" (Washington), and "Filtolpia" (Philadelphia). Among the carriages provided for us was one especially fine with a coloured tent drawn over the upper part of it which was decorated with flowers, on the top of which tent also were seven or eight Japanese and American flags with a copy of the Japan-American treaty between them. Our chief Envoy and his vice-chiefs were put in that carriage and it was drawn in the middle of the other carriages in which were carried the rest of the were as Japanese. The crowds along either side cried aloud and waved their hats as Japanese and American flags. Soon we halted at a yard where were some American soldiers who wore blue, red or yellow uniforms and marched, keeping step. They were followed by two girls of 12 or 13 years of age, who wore short red dresses and hats. They carried medicines and gave them to sick or wounded. Our interpreter said there were 4,300 soldiers of infantry, 1800 of cavalry and 18 cannon. In addition there were large numbers of policemen and a company of French soldiers to guard us, in all about 8,000 men. These men marched in order: which was splendid to see. After this review our carriages proceeded to the hotel, where we soon arrived. It was called the "Meholiten" (Metropolitan?) and was built of red stone and up to

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seven storeys. The front of it was over 80 *ken*, and the Japanese American flag hung from hundreds of its windows, with paper lanterns to light them at night. The proprietor of a hotel is an honourable man in this country. This man owns hotels of the same name in Filtolpia" (Philadelphia) and Boston. He was once an infantry commander. When England, France and Turkey fought with Russia on the Black Sea this man helped Russia by commanding 300 cavalry men and 2,000 infantry. He is said to have two scars on his arm. The hotel is very spacious, with a courtyard with fish in a pond, a few species only. New York is the greatest city in America. It extends over 15 miles and is nine miles wide. It has over 200,000 houses and more than 1,100,000 people. On the south side is a big river, and across it there is a town which has 90,000 house and 900,000 people. Both towns have 300,000 houses and 2,100,000 people; and they are crowded with vehicles and horses.....

April 29.—Weather fine. I have already mentioned that some foreigners are jealous of the friendship between Japan and America, and wish to disturb it. We have been told that as more of these foreigners are in New York than in "Hasinton" (Washington) a accident might occur to us at any time. To guard us, therefore, an few policemen are posted by the door of each room occupied by a Japanese; and no one is allowed to enter except on business. And when we go out we are always accompanied by a few policemen.

May 8.—Fine again. The chief and vice-chiefs were invited by the successor of Commodore Perry to visit his house. The Commodore died there at the age of 63. I did not accompany the envoys, so I cannot give the details of this visit.

On returning to the hotel the envoys told us how pleased the widow of Commodore Perry was with their visit. She had entertained them most cordially, saying that the coming of the Japanese embassy to America was due to the success of her husband's mission to Japan, and how pleased he would have been had he lived to welcome them to his country and his home. He had died only the year before. She expressed her regret in tears.

May 9.—Weather still fine. As we are to depart from here shortly a great social meeting was held for us with much music. I was laid up on the occasion, however, and cannot say anything more about it.

May 10.—Fine. I have recovered from my illness. I have now heard the details of the social meeting given in honour of the Japanese. It is said that on that evening "sanper" (champagne) was consumed to the extent of 3,000 bottles, and that the affair cost some 40,000 dollars. So from this the scale on which it was carried out can be imagined.

May 12.—Fine still. Left the hotel and proceeded to pier. Some 200 soldiers were on guard We embarked on a

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small launch and went aboard the *Niagara*. We received a cordial welcome from the captain, officers and men. The ship fired a salute and played music.

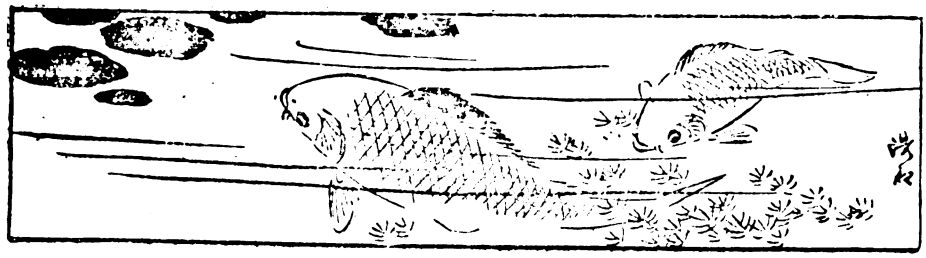
May 13.—Fine. Sailed from New York, proceeding eastward, again firing a salute.

June 5.—Weather fine. Met an American merchantman. The captain and officers told us in the ship's room that in California there is a big tree 360 feet high up to the place where it branches, and the diameter of it is 100 feet. The lower part is hollow as a cave, into which a man can ride on horseback. Today after sunset a fish jumped on deck out of the sea.

July 11.—Cloudy. Passed the Cape of Good Hope.

September 25.—Weather fine. Could see the mountains of Japan, perhaps near Isé. Clouds covered their summits, and soon they disappeared.

September 28.—Fine. Entered Yokohama harbour at 10 a.m. After a short delay we left there and sailed to Shinagawa at 1 p.m. We have now circumnavigated the globe, a feat hitherto unprecedented in Japan. All welcomed us home and heartily congratulated us on our safe arrival. By the special favour of Heaven we have indeed been preserved, and thus been enabled to finish the journey happily!



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# TWO OPINIONS

By Dr. SAKUZO YOSHINO

(PROFESSOR IN THE TOKYO IMPERIAL UNIVERSITY)

WITH the announcement of the opinions of Premier Lloyd George and President Wilson as to the objects of the great war in Europe and the counter opinion of the German Chancellor, there have appeared numerous arguments as to the main object of the war, not only in the belligerent countries but also in Japan where the newspapers and reviews have devoted much space to the discussion. During the last session of the Imperial Diet some members even asked the Government for an official interpretation of the object of the war, but without much satisfaction.

As to the object of the war there appear to prevail two opinions in Japan. One party holds that the Japanese Government should also make some authoritative pronouncement as to the objects of the war, especially as to what is Japan's object in being one of the Allies in this struggle; while others contend that Japan's object has been fixed from the beginning of the war and it is not necessary to say any thing about it now. The promoters of the first opinion argue that as Japan has made no formal announcement expressing her view as to the objects of the war the public may be led into believing that her objects are the same as those annnounced by the Premier of Great Britain and the President of the United States; whereas Japan's purpose in this war, according to the advocates of reticence, is much more narrow and limited than that of Great Britain and America.

One reason why the objects of the war have become increasingly interesting to the Japanese is that ideas on the subject seem to have changed greatly in the belligerent countries since the first pronouncements at the beginning of the war. Perhaps these changes may not have been so radical as they appeared to the people of the East; it may be that the people of Europe and America have only become more conscious of the reasons why they are at war with the Central Powers. At any rate the ideas as to the objects of the war, which prevail in America and England, for the most part agree, and they are willing to continue the war in fulfilment of these common aims. But the habit of republishing war aims every time ideas in regard to them become modified has led



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# TWO OPINIONS

## ON THE SAN JUAN QUESTION

(Reprinted from THE TIMES of March 6th, 1860)

WITH the announcement of the [illegible] Prince Napoleon's Chancellor [illegible] to the objects of the proposed war in Europe and the consequent [illegible] Chancellorship, we [illegible] announcements as [illegible] to the [illegible] of the war, not only [illegible] but also in [illegible] and previous [illegible] to the decision. During the last session of the Imperial [illegible] many members even asked the Government to [illegible] intervention of the old [illegible] of the war, but with [illegible] success.

As to the object of the war there appear to prevail two opinions in [illegible]. One party is for the [illegible] annexation as the [illegible] of the war, as only [illegible] what is [illegible] object in being one of the [illegible] in this struggle; while others contend that Italy's object has been fixed from the beginning of the war, and it is not necessary to pry [illegible] it was [illegible] to be [illegible] and the annexation of [illegible] only [illegible] of the war. [illegible] the [illegible] of the public may be [illegible] to judge the [illegible] of the Government [illegible] the [illegible] of [illegible] and the [illegible] in this way, according to [illegible] of reasons, is not [illegible] and [illegible] [illegible] [illegible] June 8.

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[illegible] to respect by [illegible]. This view [illegible] Prince Ito [illegible] Malaka in his article appearing in the March issue of the [illegible]. He could do this the Allies may have had from the political standpoint reason for entering upon the war and that no modification of that reason can be made now. Whether this view can be accepted or not in question I do not propose to discuss. But I desire to choose the opinion that Japan's duty to [illegible] on her own account, [illegible] a national [illegible] and [illegible] is to the detriment [illegible] sible to [illegible] Allies or unfavorable to [illegible] Japan's [illegible] for [illegible].

Consequently Japan's paramount question in this war and aim in this war, and which is connected with that aim, [illegible] Japan's participation in the peace of the Far East. [illegible] Granting [illegible] have been [illegible] to Japan's [illegible] Allies to [illegible] to Japan [illegible] for [illegible] the war. Indeed Japan's [illegible] to the interest of [illegible] to the Allies may have had from the political standpoint reason for entering upon the war and that no modification of that reason can be made now. Whether this view can be accepted or not in question I do not propose to discuss. But I desire to choose the opinion that Japan's duty to [illegible] on her own account, [illegible] a national [illegible] and [illegible] is to the detriment [illegible] sible to [illegible] Allies or unfavorable to [illegible] Japan's [illegible] for [illegible].

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some Japanese to suspect hypocrisy. This view seems to be taken by Dr. T. Fukuda in his article appearing in the March issue of the TAIYO. He contends that the Allies must have had from the beginning a definite reason for entering upon the war and that no modification of that reason can now be made. Whether this view can be accepted or not is a question I do not propose to answer. But I am free to confess the opinion that it is Japan's duty to reflect seriously on her war motives, especially as she has agreed not to make a separate peace and has sent her warships to the Mediterranean. If our aims in this war are as limted as some hold, then our sphere of military action is too wide; but if our aims are as wide as hose of the other Allies then our military action leaves much room for extension.

Consequently the paramount question is as to Japan's real aim in this war, and whether her present position and attitude is consistent with that aim. Of course Japan's professed purpose in participating in this war was to maintain the peace of the Far East. But her efforts have been gradually extending beyond this. We have not only despatched our warships to Europe but we have been supplying ships to the Allies for Atlantic service in the war. Indeed Japan is now assisting the Allies to the utmost of her strength. From all this it is clear that our action now goes far beyond the original pronouncement of maintaining peace in East Asia. So those who place a wide construction on Japan's aims find pleasure in this extension of her operations, while those limiting her aims in a very narrow way regard her extension of action as both unnecessary and useless. These are the two views now contending for the mastery among the people of Japan.

Those who favour a more accurate pronouncement as to Japan's war aims want to have the country take her place beside England and America and regard Japan's war aims as exactly the same. Their view is that the fulfilment of the war aims of England and America is the surest and most expeditious way of bringing about lasting peace in the world. It is an effort after establishment of international justice on a firm foundation; and Japan should do all within her power to aid it. Though this war, like past wars, may have originated in the individual interests of the countries concerned, it is now a struggle for justice and law. If the war be for the individual interests of states, the cause thereof will never be permanently removed; certainly not by war. The question of principle must be put above that of self-interest, as only in this way can sure foundations of peace be laid. Consequently we cannot expect to reach a peaceable conclusion so long as the aims of the war remain a contention of rival interests. This attitude must be abandoned for one of the paramountcy of principle; the principle of law, justice and public order.

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The best way might be to review the causes of past wars in Europe and America and see how they might have been avoided. Such a study might reveal the principles that must be maintained in order to maintain justice and establish peace. It will be evident from such a study that countries must be prepared to meet certain sacrifices and even suffer some degree of injury for the sake of others. The question of principle must be supported independently of interests. Only in this way can a peaceful solution of international interests be reached. Consequently if states are ready for the needful sacrifices and self-denials for the sake of principle, even this present war could be now brought to a peaceful conclusion. If such a peace is possible, and yet the nations concerned refuse to face it, has Japan any right to assist in continuing the war? These are the opinions of that section of the Japanese who want a more definite pronouncement on the part of Japan with regard to her object in the war. They desire that for the future Japan should stand with England and America; and that for the sake of principle she should do this even if it should prove to her individual disadvantage as a state.

The opposing party does not agree with the opinion that Japan should assume a common aim in this war with western nations, and certainly not a similar aim to that annonuced by the leaders in England and America. They contend that the only object possible for Japan is to maintain the peace of the orient, and that it is mere folly to waste money, material and the lives of Japanese soldiers fighting for the contending factions of Europe. They believe that as the interests of states collide there can be really no common object in such a war as this, and that the announcement of a common aim is mere hypocrisy in which Japan should not join. The belligerents profess to be fighting for humanity, notwithstanding that the war itself is against humanity. Once war is sanctioned the principle of humanity is abandoned. There can be no humane way of killing the people of other states. And once war is admitted the question of nonannexation and no indemnity cannot be excluded, as such a principle is inconsistent with war. When war is admitted to be necessary it must be waged to a successful conclusion without regard to other principles. It is no use to cry out that one is fighting for the destruction of autocracy and the safety of democracy, as President Wilson and Premier Lloyd George are doing. All are fighting to kill, and to kill as quickly and as extensively as possible, so as to reduce the resistence of the enemy. Such is the argument of those Japanese who do not concur in the war aims of the Allies and who think Japan should not do more than she is now doing, if as much.

Without taking sides in this divergence

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of opinion I may remark that perhaps leaders like Dr. Fukuda and others who oppose the war aims of the Allies, take such views through prejudice against England and America. But to say that Japan's war aims are different from those of England and America is really a pro-German view. With this view I am free to express my dissent. Japan is certainly opposed to Germany, and is with the Allies in taking every means proper to defeat Germanism. My object in writing, however, has been to explain as concisely and as clearly as possible the two opinions prevailing in Japan with regard to the objects of the war, so that outsiders may see why there is a difference of view at all among the Japanese.

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# KATSUTARO INABATA

By F. MIYAMOTO

THE city of Osaka has long been regarded as the Manchester of Japan; and the name is well deserved, as one may easily prove by seeing the forest of chimneys that shuts out the horizon as the train approaches the busy station. Since the outbreak of the war in Europe with the consequent immense demand for all kinds of supplies, Osaka has become a busier center than ever, and the inflow of population to meet the demands of labour is incessant. Among the industries that have made phenomenal progress on the wave of war prosperity is the manufacture of dyestuffs; and one of the most representative leaders in this industry is the subject of this sketch, Mr. Katsutaro Inabata.

Although in chemical industry Japan had been making rapid strides even before the war, she had done very little in the way of providing the necessary dyestuffs used by a great textile-producing nation. Before the war Japan depended for such supplies chiefly upon Germany, as did same other countries. Consequently when that source of supply was cut off by the war Japan's dyeing industries suffered a severe setback. The captains of industry concerned, however, soon awoke to the need of doing something to meet the situation; and the man best fitted to take the lead in this direction was Mr. Inabata. For some years before he had perceived that chemistry would prove one of the most important industries of the future and had prepared himself accordingly. As a result of this prolonged study and experience he was the only expert able to make the necessary suggestions and show how they could be carried out. To-day he is abundantly reaping the due reward of his foresight and skill, to the great admiration of his fellow countrymen.

As the success and prosperity of Mr. Inabata are due wholly to his own merit and industry, in contrast with most of the war millionaires, Mr. Inabata is regarded as being in quite a different category from those who have suddenly grown rich from war profits. When the history of Japan's progress in chemical industry comes to be written the name of Mr. Inabata will shine most conspicuous therein.

Born in the old capital at Kyoto in 1862, his father intended to make an educationist of him and had him enter the prefectural normal school to prepare for teaching. The young man, however, was far too ambitious and clever to be confined within the narrow limits of the Japanese educational system. He could not endure to have his faculties cramped into a system that enforces the mind to believe that truth is only what one is told. Young Inabata was a bold and original thinker, determined to pursue the path of truth for himself. He saw the light of progress in the direction of chemical science, and believed that such knowledge would control the progress of the future. In the study of chemistry he made early progress.

From the days of old, Kyoto, his native city, had been far-famed as the producer of exquisite textiles in silk and all the more beautiful fabrics of the nation. But the weavers and designers were content to rest on the laurels of their ancestors and made little improvement while the times were advancing. Young Inabata had a difficult task in trying to move the conservative forces of Kyoto. Some of the more progressive



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element in the textile industry began to see that improvement was essential if Japan was to compete successfully with Europe, and it was decided to send a promising youth abroad to equip himself in all knowledge pertaining to the subject. The choice of the Commissioners naturally fell on young Inabata, and thus he was sent to Europe in 1878.

At that time he was just seventeen years old, but few lads of that age were brighter or more calculated to profit by a course of a study abroad. He made the lonesome journey to France alone, there being very few of his countrymen there at that time. He had to equip himself with the language of the country before he could hope to acquire the necessary knowledge of his craft. First he entered the industrial school at Lyons, from which in due time he graduated with honours in chemistry. He had paid special attention during his course to scientific methods of dyeing under a distinguished French scientist of the institution. He also was able to attend the international Exhibition held at Amsterdam, where he respresented the Kyoto exhibitors. At the same time he made a tour of Holland and investigated the conditions of chemical industry, after which he made similar investigations in Switzerland, Germany, Italy and England returning to Japan in 1885.

On his return home the young chemist was appointed advisor to the Kyoto Prefecture in chemical and dyeing industries; and when the dyestuffs institute was established in 1887 Mr. Inabata was made chief instructor, and imparted his great knowledge to numerous youths sent up to prepare for the industry. In 1889 he became engineer in chief to the Kyoto Textile Company and brought that company to the highest point of efficiency. Under his impetus it was soon seen that the dyeing industry of Kyoto had made rapid and important improvement, and the Kyoto textiles began to win their way favourably in all markets where exquisite designs and fine fabrics were appreciated.

Subsequently Mr. Inabata removed to Osaka and started a factory on his own account, paying much attention to correct business methods on the one hand and scientific and artistic methods of dyeing on the other. It was by his researches that what is known as khaki dyeing was developed to the perfection it now enjoys in Japan. The difficulty had been to produce a colour that would not fade, and this Mr. Inabata succeeded in doing. Japanese khaki is somewhat different in shade from that used in western armies. It is a mild colour but yet wonderfully effective in blending with colours of nature, and therefore highly appreciated by the Japanese army authorities. It was indeed through Mr. Inabata's achievements that khaki was finally adopted by the Imperial Army. So popular is khaki in Japan that even important civilians are using it for suits and overcoats. Of course after his khaki dye was adopted by the army Mr. Inabata's fortune was assured. His factory increased to gigantic proportions and became known as the Inabata Dyeing Company, of which the inventor is general manager.

Though mainly occupied with his profession Mr. Inabata by no means confines his attention to his own affairs. He takes a deep interest in the affairs of the city, especially in the training of artizans for efficient service. He is also a director of various important companies, such as the Japan Cloth Manufacturing Company, the Japan Mousseline Company, the Gas Mantle Manufacturing Company and so on, as well as being vice-president of the Osaka Chamber of Commerce. While residing in his native city Mr. Inabata has his main office in Osaka with branches in various parts of the empire and abroad.

Mr. Inabata was a delegate to the International Exposition at Paris in 1900 and received from the French Government a high decoration. To-day he occupies a position of the highest esteem in the minds of his countrymen, who regard him as one of the most exemplary captains of industry in Japan.

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# KOWAKA DANCES

By F. YAMAZAKI

ALTHOUGH the Ashikaga period was one of political disorder it gave birth to some interesting pieces of art and literature, which are now ranked among the greatest products of the Japanese mind. Among the more important of these artistic works are the *Yokyoku*, or songs; the *Nogaku*, or dances; the *Otogi-Zoshi*, or Fairy Tales; the *Kyogen*, or Comedies; and the *Haikai* and *Renka*, which were brief epigrammatic verses; and finally the *Gikeiki* and the *Soga-Monogatari*, which were a kind of historical novel. In addition to the above, however, there are the books on *Kowaka* dancing, which form the subject of our special consideration at this time.

The *Kowaka* dance had an interesting origin. Among the descendants of Minamoto Yoshiiye in the eighth generation there was a man named Mononoi Tadatsuné, who, together with his grandson, Tadanori, has the credit of having invented the new dance, the name arising from a nickname borne by Tadanori in his boyhood. As a boy he lived at the Enryaku temple on Mount Hiyei, and used to practice his new step there for the amusement of the priests. The *Kowaka* is accompanied by a song, the dancer himself doing the singing. Many such songs were composed and collected into volumes, producing quite a literature, now usually referred to as the *Mai*, or dance books. It is said that such dances were first practised during the time of the shogun Yoshimasa.

From the original inventor of the new dance there branched off three families, headed by Kowaka Hachirokuro, Kowaka Kohachiro and Kowaka Yajiro respectively, all of whom made dancing and singing their profession. All of the three families lived in the province of Echizen, and were pensioned by the Tokugawa shogunate. Up to the year 1829 they regularly came to Yedo to perform before the shogun's Court. Such dancing was most popular in Japan between the years 1615 and 1680.

The story is told of a *kowaka* dancer who was traveling to the Ou district and put up at a temple one night on the way. That night he danced the *Taishokukan* so effectively that the head priest of the temple was seen to be in tears; and when the priest was afterwards asked why he felt so moved over the drama he replied that it was not the drama that moved him to tears but the spirit of the dancer which completely won his sympathy, as he seemed to know nothing whatever about dancing and was likely to meet with no success in the Ou district. From this old story it is clear that all who attempted to make a living by dancing *kowaka* were not experts at the performance.

In the *kowaka* dance there is usually a leader accompanied by two assistants, one on his right and the other on his left, all three singing to the steps they make. They beat music on a kind of drum called the *tsudzumi*. The *kowaka* dance is more primitive than the *Noh*, and was formerly very popular among the nobles, especially on the occasion of a great feast or other time of rejoicing. In time, however, it had to give way to the *No* drama which became more in demand.

In the *No* dance the meaning is conveyed by symbolism, much depending on costume and action; but in the *Kowaka* the meaning is conveyed by the song to which the performers dance. It is indeed not unlike the modern dance



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known as the *manzai*; and it was, perhaps, only natural that it should have been supplanted by the more dignified *No* drama.

There exist over 40 volumes of this *Kowaka* dance literature; and, as in the case of the *Yokyoku* and the *Kyogen*, the authors of the *Kowaka* books are unknown. But it is safe to say that most of them were composed in the period between the Ashikaga era and that of Hideyoshi Taiko. Some of them are based on such historical incidents as the *Heike Monogatari* relates; others are derived from the *Gikeiki*, the *Soga Monogatari* and it may be said of others that the source of their tales is unknown. Among these older ones of unknown origin are the *Tashoku-kan*, the *Iruka* and the *Yuriwaka Daijin*. The *Ykoyoku* took their subjects from the tales of the Heike clan just as the *Kowaka*. dances did. Such stories had for centuries been related to the accompaniemen- of *biwa* music. The *biwa* is a kind of *samisen*, and may be reckoned among the oldest kind of musical instruments in human history. As most of the themes are taken from the period of the Heiké and Genji wars they are naturally steeped in the spirit of Buddhism. The *Yokyoku* deals with a story called the Eboshi-ori just as the *Kowaka* does. A tale of Yashima, too, is common to both; and thus the song literature as well as the dance literature has the same theme in numerous cases. The songs are usually more artistic and better developed than the dances. This is possibly due to the fact the *Yokyoku* profited by adopting the rythm and grace of preceding songs, while the *Kowaka* inclined rather to the rude simplicity of the *Otogi-Zoshi*, and thus forms a link between.

These three kinds of entertainment, the *Yokyoku*, the *Kowaka* and the *Otogi Zoshi*, gave much influence to the *Joruri*, or ballad drama, as well as to the historical novels that appeared in the Tokugawa period, and particularly to the dance literature which is very closely associated which the *joruri*. In fact the older the *joruri* is the more it resembles the *mai*, or dance literature. Some of the older *joruri* singers indeed boldly adopted pieces from the *kowaka* without even making any changes in them except the music. Among the works of Chikamatsu Sorinshi are fonnd some *joruri* adopted from the *kowaka*. And Kino Kaion also frequently depended on the *kowaka* for material to make his *joruri* dramas.

None of these dance books have been published except those printed from wooden blocks in the middle of the 17th century, about 1655. Such volumes can seldom be had now, and when available they command enormous prices among collectors. Copies of them had been made of course, and with the introduction of metal types some were printed after the modern way, but it is the ancient block-printed volume that now can scarcely be had.

To give some idea of the plot or story of the *Kowaka* dance we may take the *Miraiki*, or Table of the Future. It tells of the days when the famous Yoshitsuné was still called Ushiwaka. Every night he visited the depths of Kurama Mountain north of Kyoto to practise military art and learn tactics so as to able to overthrow the Heiké clan. He had to climb trees and cross dangerous precipices in order to carry out his studies and plans. In those mountains lived *Tengus*, a kind of superhuman creature with a very long nose, some of them liking the good and helping them, and others liking the bad and assisting them. One night these *Tengus* held a conference in the fastness of the hills to discuss the fact that the sacred mountain where no human foot had ever trod, had now been invaded by Ushiwaka whose feet had soiled the holy region, and he must be chastised. The Tarobo, the leader of the *Tengus*, spoke up and said that they could well punish a lad if he had been undutiful to his parents or teachers, but this youth was practising the military arts in order to be faithful to his parents and that those dutiful to parents could not be punished. The Tengu Jirobo from the Hira mountain supported this view, and suggested that all the Tengu families should unite to help Ushiwaka to revenge the death of his parents. In this the other Tengus acquiesced and so seven or

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eight of the younger ones changed themselves into *yamabushi*, or mountain hermits, and appeared before Ushiwaka, and led him into the mountain depths where he felt himself in the presence of some awful power. There many of the Tengus entertained him to food and also danced for his benefit. The youth was informed by his hosts that they knew already the issue of the strife between the Genji and Heike, and proceeded to show Ushiwaka how it could be done. One of them said he was the spirit of Taira-no-Kiyomori, and that he would succeed in governing the country. He would expel the enemies of the Heike family from the capital and confine the Emperor to the Toba palace. He said that all his relations of over 63 years would hold high Court rank. All the members of the Genji family would be killed. The priests of Nara were growing presumptuous and would be exterminated by fire if they did not submit.

Thereupon another Tengu appeared, calling himself Taira-no Shigehira, and depicted the scene of a great Buddhist temple at Nara being destroyed by 3,000 troops. As this was done by order of Kiyomori, the Tengu in the form of that hero suddenly vanished as if consumed by fire, crying out as he left, "How hot, oh, how hot!"

Still another Tengu came, calling himself Taira-no Munemori. Ushiwaka could see that Yoritomo was raising an army in his place of banishment at Idzu and defeating the armies of the Heike. Kiso Yoshinaka raised another force in Kiso and attacked Kyoto and finally the Heike were driven from the capital and fled westward.

After this an old Tengu spoke to Ushiwaka and said that his name thereafter must be changed to Yoshitsuné and then he would destroy the Heike family. He was at the same time warned not to excite the jealousy of his elder brother Yoritomo. Unless he kept on good terms with this brother his fortunes would wane. Thus the whole future of Yoshitsuné was predicted, and on him was bestowed the laws of the Tengu. Handing to Ushiwaka an iron ball, the Tengu then suddenly vanished, and all the others did likewise. When Ushiwaka came to himself he found that he was alone on the top of a great pine tree in the midst of a dense forest on Mount Kurama. He pondered on the present and on the future of the warring families of Gen and Hei, and then returned to his home at the Kurama temple.

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# JAPAN AS A COMMERCIAL POWER

By Dr. MINORU OKA

(CHIEF OF THE BUREAU OF COMMERCE AND INDUSTRY)

THE commerce and industry of Japan have witnessed remarkable progress in recent years; and foreign trade has especially experienced unprecedented expansion. The most important question for Japan now is how to maintain and consolidate the position already attained, with special reference to the possibility of successfully competing with foreign countries after the war.

Geographically Japan is very favourably situated to become a great commercial nation; and in accordance with the advantage of her position she has now rare opportunity to prepare for the maintenance of her commercial extension. All Japan has to do is to go straight forward determined to surmount every obstacle to her progress and development. In China a vast market awaits Japan's industries, where she has 400,000,000 people to supply. Moreover, China is rich in raw materials to meet the demand of Japan's factories. In this ability to obtain supplies of raw material from China and supply China with manufactures in return Japan has an immense advantage over all competitors. In addition Japan has the advantage of being comparatively near to India and the South Sea regions, where promising markets are already in sight. With her ever improving facilities of communication, her cheap labour and her skilled artizans, combined with her increasing utilization of hydroelectric power, Japan has all the elements that go to make up a progressive manufacturing nation and a great commercial power.

It is to be regretted that notwithstanding these great natural advantages Japan has not yet succeeded in further extending her trade in such countries as French India and Siam and other similar regions. Of course Japan cannot afford to neglect her trade with Europe by going after new markets in such places as those suggested; but there is no doubt that she could take better advantage of her geographical position in the Orient than she yet has done. At present manufactures from Europe cannot be exported to the South Seas, and consequently there is a great demand for Japanese goods there; and this gives Japan a splendid opportunity to



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gain and hold these markets. Even in China where Japanese trade has been carried on from old days, our markets are chiefly confined to the north and middle portions of that vast country, Japanese manufactures being hardly found at all in the interior provinces. This proves how much room there is still for expansion of Japanese trade in China, especially along the the upper Yang-tsze-kiang.

Japanese merchants and manufacturers are already beginning to pay more attention to the securing of wider markets in India and the South Seas. The number of our traders in these regions has largely Increased of late. Trade with South America, South Africa, French Indo-China, Eastern Europe and Asiatic Russia has only begun, and will doubtless make progress; but our lack of linguistic knowiedge in these directions is a drawback to Japanese trade. We are not even sufficiently familiar with the conditions of trade there. These are difficulties, however, which must be surmounted. Until Japan has secured profitable markets in these regions she cannot boast of her commercial progress and power. No doubt it is the primitive condition of some of her infant industries that has kept Japan from making the expansion that she desires in in the remoter markets of the world; but this defect is fast being overcome.

For many years Japan's chief exports were raw materials or semi-manufactured goods. We used to export raw silk, copper, coal, tapes and braids, timber, rice, peppermint and so on, while importing such manufactures as cotton cloth, woolen stuffs, paper and such like goods; but recently the situation has been completely reversed. Now Japan imports chiefly raw materials and exports manufactures and semimanufactured articles. Our greatest increases in exports, according to the latest returns, are in such lines as cotton yarns, cotton cloth, silk stuffs, sugar, matches, procelains, lead pencils, stationery, hats, brushes, shell buttons, umbrellas, and the like; while the more important goods coming into Japan were confined to such raw materials as cotton, rice, iron, wool, machinary, dyestuffs and other necessities not made in Japan. There is nothing that more emphasises the remarkable change in Japanese industry than this reversal in the volume and nature of exports and imports. It points to the approach of a time when Japan will occupy a place of leadership in the world of commerce and trade.

Japan must not forget, however, that she is not yet in a position to compare with the industrial capacity of her European rivals nor with the immense possibilities in the United States. These countries have a superior advantage in possessing adequate machinery for manufactures and the export trade generally, while Japan has to import most of her manufacturing machinery. That Japan can so successfully compete already with her western rivals in spite ot these defects is most encouraging for her future prospects, and

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shows how much she can depend on her geographical advantages to help her out in the race for commercial supremacy. Japanese industry has so far developed that it can all but meet the demands of the domestic trade, the expceptions being in a few articles only; and there should be no difficulty in finding markets abroad for our surplus manufactures. But there must be a determined effort to have the present prosperity survive the war and at the same time maintain the quantity and quality of our output. No doubt our inspection guilds will give due attention to this side of the question. The guilds will not only see to improvement in quality of output but in increase of output as well. Thus Japan's position as a commercial Power will be fully established and maintained against all competition.

It seems to me that the time has now arrived for organizing a combination or league of captains of commerce and industry in Japan in order to present a united front in the approaching competition. Guilds should be organized and supported in all manufacturing districts; and these guilds should hold conferences and make regulations for effective inspection of output both as to quality and quantity. The inspectors should be efficient; and to ensure this they should be selected by the Government. Such persons should be independent of local influences and connections and be above all ulterior motives. Only in this way can we be assured of the proper quality of our exports, as well as the quality of the packing and sufficiency of the contents of packages. The guilds must have a uniform basis of inspection, or the quality of Japanese manufactures cannot be maintained. Thus all the industrial and com mercial guilds of Japan should unite to bring about this end, and the result will be for the great benefit of our national commerce and industry. In such lines of manufrctures as have been in demand abroad for a great many years it is not so difficult to maintain uniformity of quality and quantity, but in new lines the situation is quite different, and special attention is then necessary. What our merchants have to learn is that it never pays to sacrifice future for temporary profits. A steady output and steady income are always better than eratic or spasmodic transactions. Now is the time and the opportunity for every line of Japanese manufacture to lay the foundation of future progress; and if they do not see that this is done by insisting on ensuring proper quality in output, and satisfactory dealings with their customers, they will lose the markets now open to them, and all through their own fault. This is in fact a crucial period for Japanese commerce and industry. Its fate will now be decided, and in the hands of our merchants and manufacturers lies that decision. Once the opportunity is lost it will never return.

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1. DAI NIHON
2. TOHO JIRON
3. AJIYA JIRON
4. JITSUGYO-NO-NIHON

**REPRESENTATIVE JAPANESE MAGAZINES**

Google

SHIN KORON
DAIGAKU OYOBI DAIGAKUSEI

CHUGAI

CHUGAI SHINRON
YUBEN



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# PERIODICALS AND PUBLICISTS

By F. CHIBA

II

THE magazine called JAPAN AND THE JAPANESE (Nihon-Oyobi-Nihonjin) which is one of the oldest in the country, is noted for its disregard of popular taste and opinion, and for its conservative attitude on public questions. Its policy never seems to vary, and it is always careful as to its facts. This magazine stands for Japanese nationalism as opposed to the Europeanization of the country. Japanese civilization, which must be preserved at all costs, is jeopardized by invasions of western thought, and a magazine had to be established to stem to the tide. The policy has proved useful in pointing out defects in the tendencies of the age. Articles from the trenchant pens of men like Dr. Miyake, Professor Shiga and Mr. Kuga have kept before the public mind the dangers of imitation without knowledge, and pointed out the necessity of learning the use of the new before abandoning the old.

When this magazine was first started it was called the *Nihonjin* and Dr. Shiga was the editor. Subsequently the Nihon Shimbun, a daily paper of which Dr. Miyake was editor, began to adapt its policy to money interests, and he with his whole staff came over to the *Nihonjin* and the name was changed to the present one. For years the Magazine has been a stern critic of bureaucratic methods of government, though it has no connection with any political party. Leading politicians, like Mr. K. Okajima and Mr. T. Ito, however, constantly write for the magazine and it exercises a powerful influence. When Mr. Inukai, a noted polical leader on the independent side, went over to the bureaucracy in accepting an appointment from Premier Terauchi on the Foreign Relations Advisory Committee the Nihon-Oyobi-Nihonjin went for him severely. Editorials by Dr. Miyake are the most attractive feature of the magazine at present; and there are important articles on science and literature from time to time. The editor is sometimes called the Carlyle of Japan, on account of his pointed and abrupt manner of writing. The cover of the magazine is often adorned with cuts of western pictures or scenes.

The CHUGAI SHINRON is a magazine started only last year and seems to devote most of its attention to advertisement. The editor, Mr. M. Komatsu, was educated in the United States, and was at one time high up in diplomatic circles, having been head of the Foreign Affairs Department of the Governmet of Korea and one time secretary to the Privy Council of the same Government. The new review takes a neutral attitude in politics, though it does not hesitate to be critical wherever it sees fit, especially in matters affecting diplomacy. Translations from western papers are a feature of the new review. Viscount Kaneko, and Mr. C. Koike formerly of the Foreign Office, often write for the CHUGAI SHINRON, and it prints novels by popular authors. The leading articles are apt to be too vague and indefinite, betraying the diplomatic training of the editor, who is



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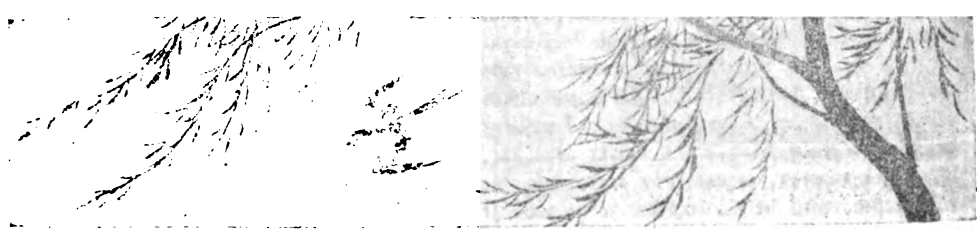
too cautious in expression of opinion. The circulation of the new review is probably not more than 10,000 at present.

The DAI NIHON is a magazine of very serious deportment, and though it has some valuable articles, it is not very widely read. It is even more conservative than the NIHON OYOBI-NIHONJIN, and less regardful of popular interests. The policy of the magazine is chiefly concerned with national defence problems, and tends to stimulation of increased armament. Naturally most of the articles are written by men of the army and navy. Some observations made by these writers on the war in Europe have drawn caustic comment from the public. At present a discussion is going on in the pages of the DAI NIHON with regard to the advisability of constructing battleships and battle-curisers side by side or devoting more attention to one or the other. This magazine sometimes does not hesitate to mention the United States as possible enemy in the naval and military calculations of the national strategists. This magazine is certainly the most valuable publication with regard to Japanese military problems. The editor, Mr. S. Kawashima, is one of the few men who are not soldiers and who are yet experts in military matters in Japan.

The SHIN KORON is an old publication and has had much influence on public thought in Japan. Formerly it was a strong rival of the CHUO KORON but at present it is outstripped by that review as well as by many newer ones. It prints some important articles, nevertheless, its character sketches and translations from foreign journals proving an attractive feature. The editor, Mr. K. Oka, is a member of the House of Peers, and was formerly chief of the Police Bureau in the Home Department. Politics, diplomacy, industry and literature are the main subjects of treatment in the pages of this review. The attitude of the editor is impartial and fearless, even towards the Government. But many regard the review as representative of the Bolsheviki of Japan, as there are so many articles on social questions and problems. Issues of the review have been suppressed by the authorities from time to time, yet it enjoys a good circulation. The editor, Mr. S. Tsutsumi, was trained in America and has had a long experience in business.

The TOHO JIRON is devoted almost wholly to discussion of oriental problems, and often has noteworthy articles on politics and diplomacy, though its policy is gradually assuming a broader tone, literary articles now being sometimes admitted. The editor, Mr. S. Nakano, is a son-in-law of the famous editor of the NIHON-OYOBI-NIHONJIN, Dr. Miyake. The *Asia Jiron* is the chief organ of the Association for the study of problems affecting China and Japan, as well as of India and Russia. But it has no considerable influence. The NIHON SHUGI is a literary review of small circulation though it also discusses politics. Its policy is inclined to new thought. YUBEN is a magazine for students but is read also by the general public. It lays special stress on the importance of oratory, and reports the best speeches heard in politics and other subjects. The DAI-GAKU-OYOBI-DAIGAKUSEI is for university men, and is under the management of a young man who recently graduated from the Imperial University in Tokyo, and most of the contributors are students from the university.



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# THE DATÉ SODO

By U. KIYAMA

FOR any adequate account of the Daté affair, like that of Kanazawa, already treated in these pages, we are dependent for the most part on tradition; and for the same reason: the Daté family did not desire to have traces of it remain. Probably very little of the story, as now told, is really historical; but there is no doubt that the trouble occurred and that any attempt to explore and understand it is extremely interesting.

Daté Masamuné was the most famous of the northern daimyo, and a great protegé of the Tokugawa shogunate. He sided with Ieyasu in the decisive battle of Sekigahara, and distinguished himself for zeal in trying to exterminate the Toyotomi family. Until the time of the third shogun, Iyemitsu, the *bakufu* treated the the daimyo with courteous reserve, as the Tokugawa daimyo were themselves but equals with other daimyo under the régime of Hideyoshi Toyotomi. But by the time of Ieyemitsu the shoguns had forgotten whence they sprung and the third shogun did not hesitate to proclaim himself above all the daimyo of the Empire, and went so far as to challenge all who were opposed to him to return to their fiefs and prepare for war against him And Daté Masamuné was one of the first as well as one of the most powerful to swear allegiance to the new order of things, hastening to assure the shogun of his loyalty. For this reason he was greatly admired and trusted by the Tokugawa Government.

This famous daimyo had his stronghold at Sendai, and his fief extended to 54 districts in the north-east, with an annual income of over 3,000,000 bushels of rice. In fact he was the greatest daimyo in Japan next to the daimyo of Kaga, Lord Mayeda and the daimyo of Satsuma, Lord Shimadzu. Among his numerous children were Tadamuné, the eldest, and Munekatsu, the youngest; and Tadamune as the eldest succeeded to the family estates on his father's death. The youngest, however, known as Hyobu as well as Munekatsu, was in many ways more like his father than any of his brothers, and was certainly the brightest mind of the family. This younger son wanted to establish a branch family of the Daté name and set out on an independent existence, but the Tokugawa authorities would not consent to it. Consequently Munekatsu was obliged to remain subject to his oldest brother, Tadamuné, and be content with the yearly income of 150,000 bushels of rice. Though he was profoundly dissatisfied with the circumstance he yet served his superior with apparent humility.

Not long afterwards the elder brother died and was succeeded by his son Tsunamuné, a nephew of Munekatsu. The latter was, therefore, greatly mortified that he could not succeed to his eldest brother's power and estate, and was very jealous at seeing the honour go to his nephew. He made every effort to bring about the accomplishment of this desire, saying that his elder brother had also desired it; but the senior retainers did not support him and the attempt failed.

Munesada, the heir of Munekatsu, married a daughter of Sakai Tadakiyo, the Prime Minister of the shogun, a man very powerful in every way. As his son was, therefore, now related the Tokugawa shoguns, Munekatsu endeavored to have him made the head of the Daté family, which would at the same time greatly strengthen the influence of the premier. This was the primary cause of



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# THE DATE SODO

BY D. KIYAMA

[illegible] Date Sodo, like the Kamoya, already [illegible] for the most [illegible] and for the [illegible] old [illegible] [illegible] [illegible] [illegible] today is nearly [illegible] [illegible] [illegible] may attempt to [illegible] [illegible]

Date Masamune was the most famous of the northern daimyo, and a great [illegible] the Tokugawa [illegible] [illegible] Sekigahara and displayed [illegible] zeal in trying to establish the Toyotomi family. [illegible] [illegible] also, however, [illegible] [illegible] Tokugawa daimyo were themselves [illegible] with other daimyo and the regime of Hideyoshi Toyotomi. But in the time of Ieyasu's son Hidetada [illegible] third shogun did not [illegible] himself above all the daimyo of the Empire, and [illegible] so far as [illegible] all who were opposed to him to retain [illegible] and prepare for war against him. And Date Masamune was one of the first as well as one of the most powerful of things, [illegible] to [illegible] of his Lord Ieyasu. For this reason he was greatly admired and trusted by the Tokugawa Government.

This famous daimyo has his statue [illegible] and his [illegible] to [illegible] [illegible] in the northwest [illegible] an annual income of over [illegible] [illegible] In fact he was [illegible] [illegible] Ieyasu [illegible] [illegible] Nagoya Lord Mayeda and the daimyo of



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the Date Seed, or the Pearl of the Family.

In Yedo's big pavilion there was added a big lantern adorned with the crests of the Date house, and there was only [illegible] who was the equal of the Lord of Iyo in the matter of lanterns. [illegible] family, with an income of over [illegible] koku. His wife [illegible] elegant [illegible] and [illegible] [illegible] [illegible]

the *Daté Sodo*, or the trouble of the Daté family.

To achieve his ambition Munekatsu selected as his devoted followers a great many old retainers of the Daté house, among whom was one, Harada Kai, who was a descendant of the Haradas of Kyushu, having drifted into the north-eastern districts and become attached to the Daté family, with an income of over 40,000 bushels of rice. He was a magnificent example of the true samurai, able and intelligent and enjoying the rank of *karo* under the rules of the Yedo government. This man took the part of Munekatsu in the dispute over the headship of the Daté family, as he knew that it, if successful, would make him head of his class and greatly increase his power and income. Under him was a man named Watanabe Kinbei, who agreed to assist him in his ambitious project.

Harada began by trying to lead the young lord, Tsunamuné, into all sorts of dissipation, inducing him even to visit the gay quarters of the city and succeeding in having him become attached to a courtesan named Takao, who assumed grand airs on winning such good companionship. She could not always fall in with her lord's wishes, however, as she was already attached to a man named Shimada. One day the young daimyo went boating on the Sumida river; and his gay lady did not obey his behest to accompany him. Much irritated he killed her, under the influence of saké.

Naturally there arose much evil gossip about the habits of the head of the Daté family; and Harada took advantage of the circumstances he had created, to inform the retainers of the immoral conduct of his master and theirs, intimating that the young lord should be asked to retire to save the good name of the family. So two of the oldest retainers of the Daté house, Katakura and Aki, went up to Yedo and brought about the retirement of the daimyo and had his son only two years old succeed him. Munekatsu and Harada attempted to have Munesada succeed to the headship of the house, but the two old retainers were too sharp for them and had their way, as the infant heir of the daimyo could not be opposed legally.

Thus Munekatsu had to be content with being appointed guardian of the infant daimyo; but Tamura, another daimyo and a relative of the Daté family, was also appointed a guardian of the little daimyo; so that Munekatsu could not have things quite his own way. By this time Katakura and Aki had begun to suspect the conduct of Munekatsu and Harada, seeing that they did not try to save their young master from dissipation in Yedo, but, on the contrary, appeared to encourage him, finally advising his retirement. Consequently they suspected a plot and kept an open eye.

Fearing some attempt on the life of the infant daimyo they appointed one Asaoka as his nurse, she being a younger sister of Katakura and a widow of Shirakawa, a senior retainer of the family. She was a brave and intelligent woman, and could be trusted on so onerous a duty. As an attendant on the little daimyo they appointed Matsumaye, one of the best samurai of the time and place.

The little daimyo now had to face various episodes and ordeals. One night an assassin clad in black entered the mansion of the daimyo to do away with him, but the wretch was discovered by Matsumaye and apprehended. Another time the food of the young lord was found to

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be poisoned, the dastardly act having been done by a physician who sided with Munekatsu. When the mother of the physician heard what her son had done she immediately committed suicide in remonstration of his conduct. To hide the affair Munekatsu killed the physician and some others privy to the attempt, lest his intrigue should be brought to light. Lord Tamura wanted to know why Munekatsu did not carefully examine the accused before doing away with them, but there was no satisfactory answer.

Once when the little daimyo was ill Munekatsu diagnosed it as a certain kind of illness and prescribed that a priest should charm it away. The priest, when brought to the house, prophesied that they would find a box buried near the root of a tree about fifty feet from the house, the box containing a note cursing the lord and bringing on the illness. Watanabe examined the place and duly found the box, in which, sure enough, a note was found containing the words: "Two souls are praying continually that Heaven will remove the young daimyo and make the son of Shirakawa Tonomo become head of the house of Daté." Now Shirakawa Tonomo was the deceased husband of the little daimyo's nurse, Asaoka, and the son mentioned in the note must be her son; and so Watanabe concluded that Asaoka and Matsumaye had become intimate and were conspiring to make her son succeed to the headship of the Daté family. The two attendants were accordingly accused and had to retire; but the young lord liked them so much that he objected to their being taken away. In the meantime Lord Tamura saw the note found in the box and at once suspected a plot to accuse falsely the honest attendants of the little daimyo. The prayer in the note had no names, as it should have if genuine, which looked very suspicious. That the priest should have been able to predict the place where the box would be found aroused further suspicion that he was privy to the plot or else bought up by the Munekatsu faction.

About the same time some trouble arose between Daté Shikibu and Daté Aki in regard to their boundaries. Aki was a loyal subject of the old house, but Shikibu sided with Munekatsu and his adherents. Shikibu after consultation with Munekatsu seized some of the territory of Aki with a view to making him angry, and then confiscating his estate and finally compelling him to commit *harakiri*. But Aki was not the kind of man they supposed. He did not make a fuss over the outrage, in spite of protests from his subjects. He simply consulted with Katakura and sent spies to Yedo. About this time a man came to Harada in Yedo complaining bitterly that he had been wrongly treated by Aki, and, so, easily passed into the service of Harada; while others in the same way entered the service of Munekatsu. All these were spies of Aki. They gathered every possible information on the actions and words of those they served and sent it to Aki. As soon as the chain of evidence was complete the spies retired from their services and stole back to Aki.

Certain mysterious happenings now went on. A man named Kannami visited Aki and told some queer things. This man had been in the service of Munekatsu. He said that one, Araki Wasuké, a colleague of his, had attempted the assassination of the young lord, and had been arrested by Matsumaye before he could accomplish the foul deed. While

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he possessed the audacity and brains, [illegible] a physical [illegible] Shanahan. When the post [illegible] physician heard what [illegible] able [illegible] remonstrance [illegible] the advice Mrs. [illegible] and some others [illegible] but his instincts should be brought to light. Lord Thomas wanted to know why Mr. Mostarnadi [illegible] the accused before [illegible] but there was no [illegible]

One [illegible] Mrs. Mostarnadi [illegible] of fibres and [illegible] should [illegible] brought to the [illegible] theory would [illegible] root of [illegible] bones. The [illegible] [illegible] and [illegible] [illegible] [illegible]

Kanuani was indignant over Ryoki-
himself used as a tool to [illegible] Ariki at
ran away from [illegible] of Hanaizumi
to tell Ariki what had happened. He was
likely to [illegible] by having poison put in
the wine, and he also doubted whether
their lord [illegible] have given him a
reward, but thought he [illegible] be kept
quiet. The evidence of this was complete,
and the chief of Aki had been wrong.

Upon receiving [illegible] Kodaira Aki
now raised [illegible] preparations
ing with the second [illegible] went to
transmit [illegible] [illegible] at the palace,
Shikibu and others, who [illegible] a
stayed a [illegible] to observe [illegible]
movements of the [illegible] Ariki [illegible]
biography [illegible] before [illegible],
nefit of [illegible] [illegible] publicly
professed [illegible] to be [illegible] sulking
invasion of [illegible] territory in the north.
The document presented to the official
bore [illegible] sign against Harada, but the
name of Nihon Kitsan was not [illegible],
as he was one of the [illegible] and
could not [illegible] be accused. This
official, I [illegible], was [illegible] and [illegible]
probably; and he suspected the charges,
despite the opposition of the [illegible] minis-
ter, Ieichi, the relative of Masatsune
Aki and Iwasaki were summoned to [illegible]
each other on the 11th February, 1671,
the fellow [illegible] person he was sent [illegible]
to severe [illegible] to accept the pre-
lund [illegible] of the [illegible]. The old [illegible]
but Masatsune, [illegible] [illegible]
might [illegible] [illegible] [illegible]
sent [illegible] [illegible] [illegible]
Ariki in [illegible] [illegible] [illegible] had be-
drank the [illegible] [illegible] [illegible]
Iwasaki [illegible] the death of Yoshi-
to Shinkaku and Hara is thus greatly
reduced.

The second act concluding a number of
days [illegible] Ariki had abundant evidence
that [illegible] was obviously going against
Hirata. The final examination was
conducted before the [illegible] [illegible] it
be [illegible], and not in the castle, as
it, the change having been made at the
instigation of Mito Kaian.

Hirata was at last compelled to con-
fess his guilt. While [illegible] to be [illegible]
ing a mountain retreat [illegible] Hirata
[illegible] [illegible] [illegible] a short day or [illegible] his
[illegible] and [illegible] already [illegible] his [illegible],
[illegible] [illegible] [illegible] on the [illegible]. Then he
[illegible] [illegible] the [illegible] [illegible] to [illegible] Ishun
[illegible]. But [illegible] was arrested and made
confess [illegible] [illegible] before he could
and [illegible] his [illegible] [illegible] [illegible]
struggle on [illegible] of the [illegible], was
mortally wounded.

On Harada of the [illegible] Ko-
shogun was deeply distressed, and felt so
angry that [illegible] [illegible] [illegible]
orders at the [illegible] [illegible] had he not
reported unto the memory of the great
Iaide Akimune, who had [illegible] so much
for them as those of the Tokugawa family
and [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] and reduce as the pun-
they could get. Consequently the young
lord did not suffer any reduction of his
domain; but Munekatsu was exiled to
Tosa where he remained until death.
The love story is so absorbing to the
Tokugawa [illegible] the reader [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

Kannami was indignant over finding himself used as a tool to kill Araki and ran away from the service of Munekatsu to tell Aki what had happened. He was likely to be accusedy having poisoned the the witness, and he also doubted whether their leaders would have given him the rewards that should be his if he kept quiet. The evidence of this man completed the chain that Aki had been forging.

Upon consultation with Katakura Aki now visited Yedo under pretext of consulting with the central government over the treatment he had received at the hands of Shikibu and Munekatsu, while Katakura stayed at Sendai to observe the movements of the conspirators. Aki at once brought the matter before Itakura, a minister of the shogun, while publicly professing to be consulting about the invasion of his territory in the north. The document presented to the official bore 77 charges against Harada, but the name of Munekatsu was not mentioned, as he was one of the Daté family and could not legally be accused. This official, Itakura, was a man noted for probity; and he accepted the charges, despite the opposition of the prime minister, Sakai, the relative of Munekatsu. Aki and Harada were summoned to face each other on the 11th of February, 1671, the fellow was in prison he was subjected to severe examination to ascertain the leader of the plot. He did not confess; but Munekatsu, fearing some confession might ultimately be extorted by torture, sent Kannami with a bottle of wine to Araki in prison; and no sooner had he drank the wine than he died. When Kannami reported the death of Araki to Munekatsu and Harada they greatly rejoiced.

the examination continuing a number of days. As Aki had abundant evidence the suit was obviously going against Harada. The final examination was conducted before the prime minister at his residence, and not in the castle, as at first, the change having been made at the instigation of Munekatsu.

Harada was at last compelled to confess his guilt. While seeming to be taking a moment's rest near Aki, Harada suddenly drew a short dagger from his clothes and fatally stabbed his accuser, the latter falling on the spot. Then he started for the inner room to kill Itakura likewise, but was arrested and made captive by two guards before he could add to his fell deeds, though in the struggle one of the guards, Geki, was mortally wounded.

On learning of the *Daté Sodo* the shogun was deeply distressed, and felt so angry that he would have confiscated the estates of the Daté family had he not respect unto the memory of the great Daté Masamuné, who had done so much for the assistance of the Tokugawa family when the shoguns of that family were just rising into power and needed all the help they could get. Consequently the young lord did not suffer any reduction of his domain; but Munekatsu was exiled to Tosa where he remained until death. The above story is as absorbing to the folk of Japan as is the *sodo* of Kanazawa: and when it is placed on the national stage in the play called *Meiboku Sendai-hagi*, it always draws a crowded house.

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ASAOKA TESTS THE FOOD ON HER DOG AND IT PROVES TO BE POISONED

ASSASSINATION OF AKI BY KAI

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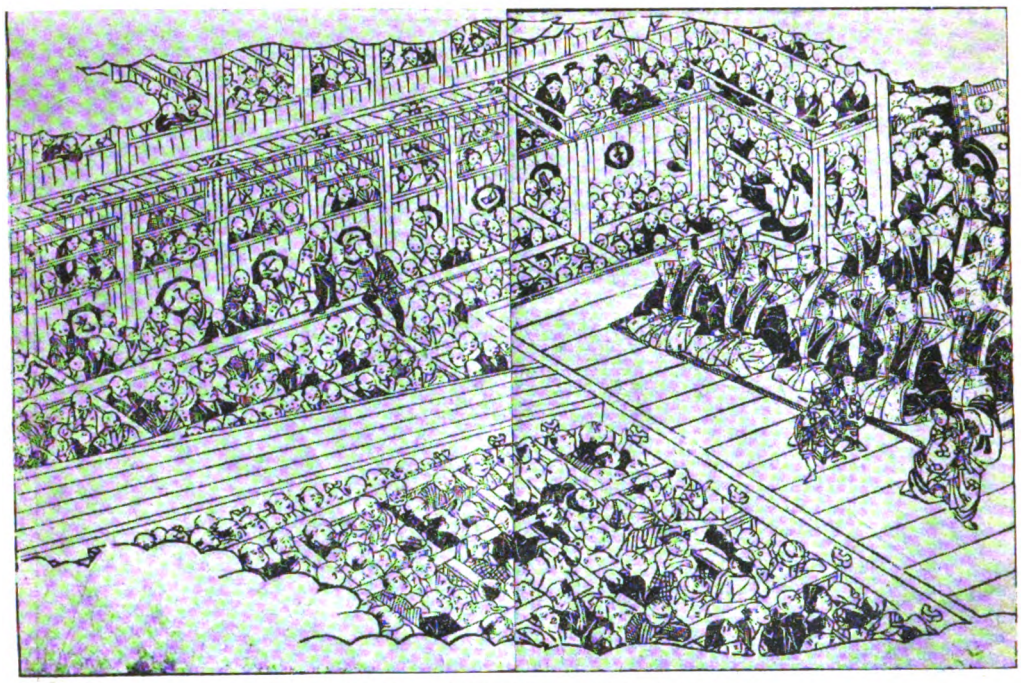
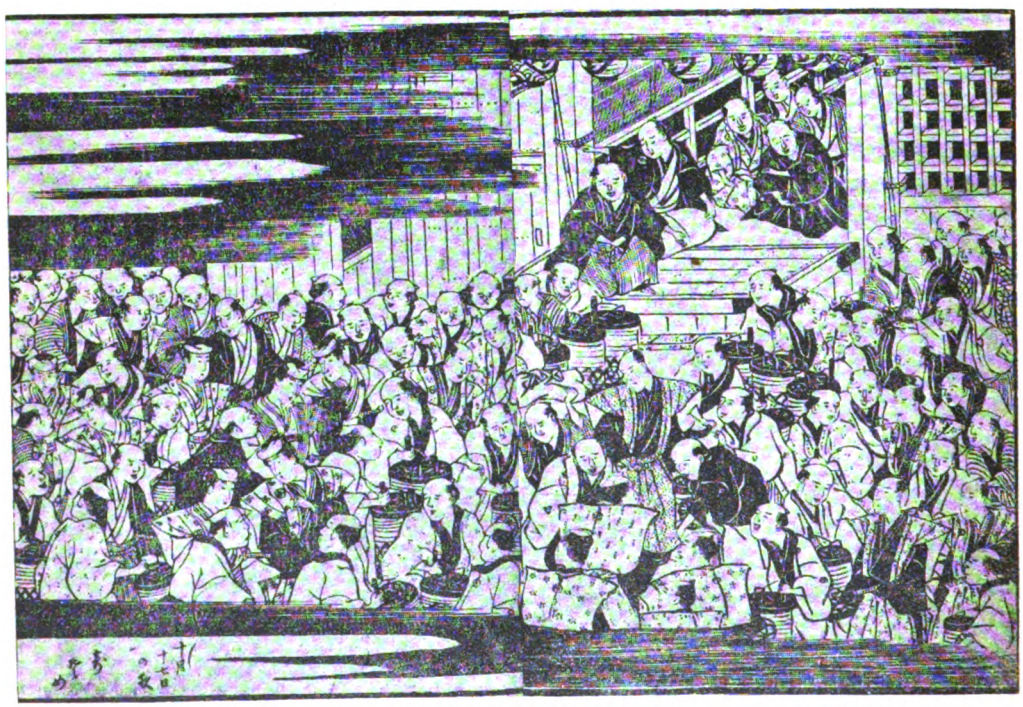


IN A JAPANESE THEATRE A CENTURY AGO



MANAGER'S INVITATION TO THE BANQUET TO ACTORS BEFORE THEATRICAL SEASON OPENS

**FROM THE PAINTINGS BY TOYOKUNI**

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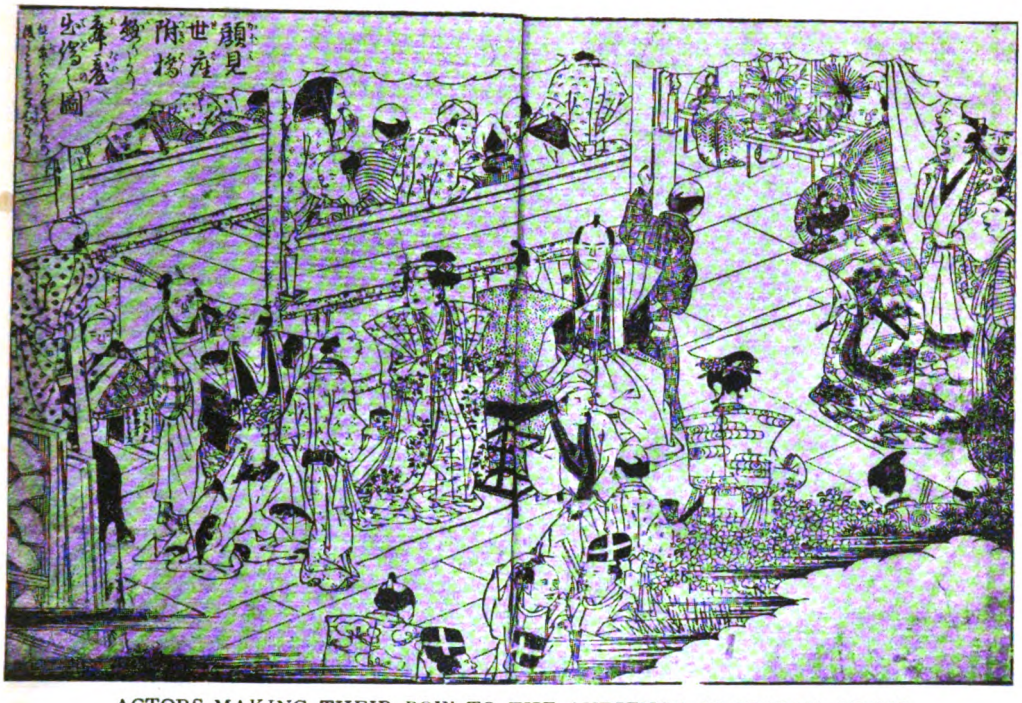

ACTORS MAKING THEIR BOW TO THE AUDIENCE AS SEASON OPENS

REHEARSING A PLAY, TOKUGAWA ERA

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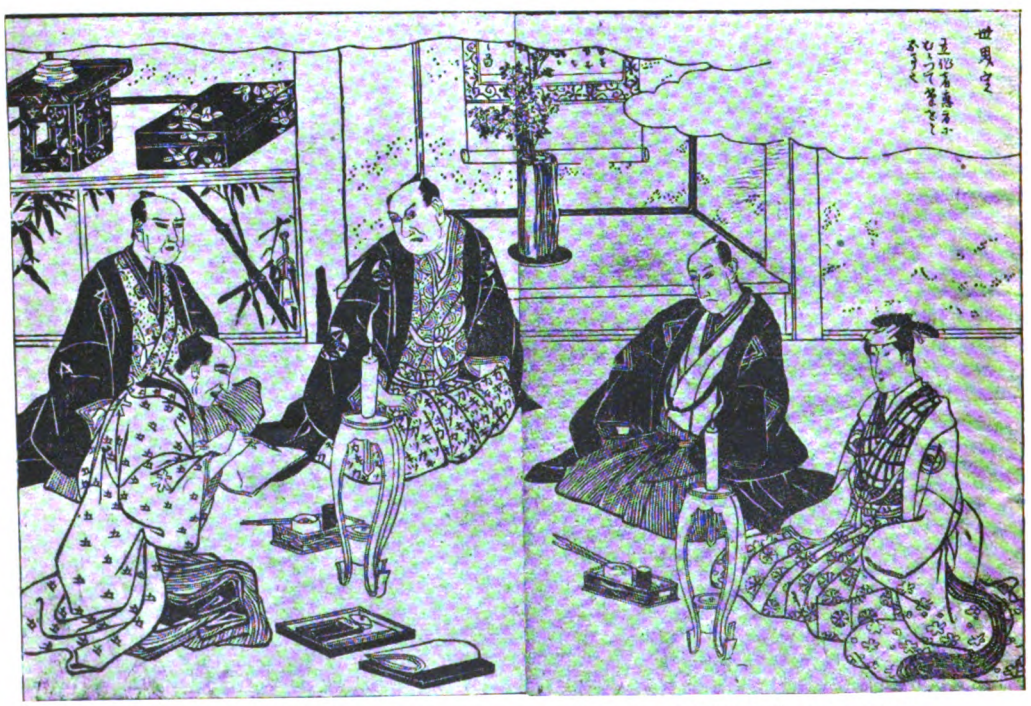
ACTORS GO PICNICING ON SUMIDA RIVER A CENTURY AGO



A MANAGER AND HIS ASSISTANTS SELECTING A PLAY IN OLD JAPAN

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# JAPANESE ACTORS

By SEISEIYEN IHARA

AFTER devoting many years to a study of plays and players, both foreign and Japanese, I have come to the conclusion that the development of our drama and its acting has not been inferior to that of western countries. The life and tastes of the Japanese actor to day, like his predecessor of the old days, are somewhat removed from the atmosphere of everyday convention. He takes little notice of the populace or its preferences. The Japanese actor still leads rather a luxurious existence. When the late Danjuro was head of the Japanese stage he possessed a mangnificent villa at Chigasaki and enjoyed a large income. Most of our actors are extravagant in their tastes especially as to clothes, houses and food. Consequently they are apt to be spoken ill of by the people, and treated as *nouveau riche*.

The Japanese actor even from old times was never a lover of money for its own sake: it was valued only for what it could procure for him. The actor likes to supply his wants and fancies regardless of cost. The seventh Danjuro was expelled from Yedo for his extravagance, and Tomijuro from Osaka for a similar reason. There is some reason for this love of luxury on the part of the Japanese actor. The actor is an artist and cannot be expected to have common tastes. Consequently when the habits of actors differ from the commonality the latter naturally are averse to them. In other words, the actor seems more vain and luxurious than he really is. It only goes to prove that the good actor will honour his tastes in spite of all opposition. With him it is art before all else. It is a mistake to regard the life of the actor as merely an endeavour to gratify his own appetites and desires.

In old Japan the part of female characters on the stage was always taken by men, women never being permitted to appear in such a rôle. Such actors naturally cultivated the tastes of woman in dress and manner for the sake of their art, even to the use of rouge and female ornaments. Their everyday manners and habits could not be expected to meet the approval of men. They were naturally looked upon as effeminate creatures. Other actors took the part of princes and nobles, and even tried to act the part in daily life, so as not to loose the appropriate spirit and manner on the stage. Thus the Japanese actor did not cease to be the character he acted, after he left to stage. His part followed him wherever he was, and thus he was always able to act his part well: to the manor (manner) born, so to speak. Who can wonder, then, if their tastes often corresponded with the parts they acted? Indeed the daily life and habits of the actor were supposed to have a powerful influence on his acting, and were favoured or disapproved with that end in view. It is too much to suppose that the part taken by an actor does not react on his daily life and habits. This can be seen among actors in western countries as well as in Japan. The daily lives of those representing the humbler characters on the stage usually correspond with the part they play, while the stars who represent important personages, live a much more luxurious life in private.

The Japanese actor of to-day is more of an artist in daily life than ever. He dressess finely, practices the Tea Ceremony and composes epigrams in verse like the great poets of old. His food, clothes and even his footwear are different from those of the other people.



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With him it is a matter of culture and art rather than a matter of habit. The most careful attention is given to what ordinary folk would regard as trifles. They know very well that while perfection is no trifle it is yet made up of trifles.

When Sakata Tojuro of the 17th century, a very famous actor, noticed that one of his friends wanted to build a house and had no money wherewith to do it, he asked one of his wealthy patrons to lend his friend the money. He stipulated that the money should be handed over in smaller coins than gold, as gold coins, being ostentatious, would leave a different impression on the mind of the receiver and make him too grateful. To show the taste of this great actor further, when a friend of his removed to Yedo from Kyoto, Sakata had water brought from the Kamo river in Kyoto at great expense, so as to be able when treating his friend to satisfy his artistic sentiment by giving him water to drink from the historic stream of the old capital.

Thus the Japanese actor is distinguished above all things or his refianment of taste as well as his fastidiousness. Some of these actors have preserved similar tastes for generations in the same family. The Ichikawa family as well as that of the Danjuros are briliant examples of this hereditary refinement. In taste for pictorical art and in such accomplishments as the Tea Ceremony Japanese actors have usually shown admirable merit. There is no doubt that such famous actors as Nizayemon could never have so highly distinguished themselves in certain parts had they not been themselves experts in the art of Cha-no-yu. This is an art that gives a person deportment of the most select type. The handling of the vessels in an artistic manner is an accomplishment that all Japanese envy. And so a knowledge of the Tea Ceremony as well as of dancing is essential to good acting in Japan.

There are numerous old arts of Japan with which the good actor must also be familiar, among which may be named the Noh drama and music. The expert Noh dancer gazes at the mask he is to wear for half an hour or more before putting it on, so that he may catch the spirit of the character he is to portray. He must not only look his part but feel it and be taken possession of by it before he can be a success. There are those who regard Japanese acting as too puppet-like and imitative, but at least the actor gives great attention to his part and tries to be true to life. He may be behind the western actor in general learning but he is no whit behind him in intelligent attention to impersonating the character he has to act.

The histrionic art of Japan has been more or less subject to the nation's pictorial art. Hitherto the Japanese actor has inclined chiefly to the genré school of painters. He favoured the Hokusai attitude. But now he must be able to appreciate more and more the Kano school or the Shijo school of art: the classical rather than the popular. He must devote more attention to refinement of taste than to more display of colour or action. To the Japanese mind refined simplicity is preferable to gaudy show and noise. Thus we are drawn closer to an interpretation of life.

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# RED POPPY

(GUBIJINSO)

A NOVEL

By SOSEKI NATSUME

## IX

"IS father in?" asked Ono as he entered the door of Sayoko's house; and the girl replied that the old man had just gone out.

Since their removal to Tokyo the father and daughter had been very busy putting things to rights in the house, with no one to assist them. The girl's hair was in rather a dishevelled state, and she wore ordinary wadded clothes. She did not cut a very charming figure in the estimation of Ono. He naturally thought of Fujio, who always looked fine and well got up.

"You are quite busy, I suppose," continued Ono.

"Yes, indeed; we have not even unpacked the household furniture yet."

"I should have come in to help you, but I have been engaged for the past day or so," said Ono.

From this the girl assumed that Ono, being very popular, was invited to so many meetings that he had had no time for other things, though she could not imagine who would want him, yet his affairs might be too high for her mind. Ono looked at the girl, and he detected a gold ring shining on the middle finger of her right hand, which she kept by her left hand on her knee, her face averted. He thought the ring a very poor one compared with Fujio's.

Ono cast his eyes about the room. He noticed how the rain had leaked through the ceiling, and soot was beaded along the spider webs that were suspended aloft.

Yet Ono had selected that house for the girl's father, though it now seemed such a vulgar habitation. He felt rather bad over it. As for himself he wished to live in a fine house like Fujio's in a quiet mossy garden among rare orchids.

"We have succeeded in getting a nice house by your kind assistance," said the girl.

Ono pitied her if she really felt the house to be a nice one. It was one of those moods in which one pities and despises at the same time. He was prone to look down on the girl, but he did not see that she was altogether to be pitied.

"I looked everywhere to find a better house than this for you, but there was none to be had," he remarked at last.

"O, do not think of it," broke in the girl. "We are quite satisfied with this house."

The remark seemed to Ono to be grudgingly given, but the girl did not perceive that he noticed it.

As Sayoko sat there she cast sly glances



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# IX

"I'll tell you," said Cleo, as she entered the door of Sylvia's room, and the girl replied that she was ready to come out.

She then told her friend very plainly things to right in the house, and how to set them. The girl's answer was rather a disheveled one, as she was ordinary wadded clothes, showing not out a very charming figure to the vision of Cleo. He yesterday night Hallie, who always had a way of getting got up.

"You are quite busy, I suppose," exclaimed Cleo.

"Yes, indeed, so busy that I am packed the second minute," she said.

"I should have come in the night, but I have been engaged for the evening," said Cleo.

From this the girl assumed that Cleo being very popular was invited to so many meetings that she had no time for other things, though she could not imagine who would want him, yet his affairs might be too far for her to know. Cleo looked at the girl and detected a gold ring shining on the left finger of her right hand, which she kept [illegible]

difficulty of approaching Otoo Tay in person. It was therefore decided that I should write a letter with proposals, and if it were favourably received, Otoo Tay would meet me at the days appointed.

"How are the Sibary Islands at present?" asked Otoo suddenly, as if hoping the Taj a topic of conversation. They still stand at this moment, as it was in a state of close approach.

"I am sorry I do not know. I have not been at Amsterdam for many years."

"Is that so?" said Otoo mechanically. "Then you are a stranger?"

The old Dutch seemed to think this had gone far enough with the Emperor.

"Did you know Mr Fisher?" Otoo persisted.

"Yes."

"The gentleman who died very sudden?"

The old Dutch could see that Otoo's white face was in his mind. He was seized with a desire to leave the room at once. "Well, I must be off, Sayama-san," and he suddenly rose.

"Oh, can't you stop a little longer, as it is rather a fine day?"

"Thank you, I will call in a few days," said the Dutch.

"Now, before you go, I have a request to make. I am very much afraid that I have offended Mr Fisher, and I should like to see him before he leaves Japan. Will you kindly tell him that I am very sorry for what I have done, and that I hope he will forgive me?"

"I will tell him," said the Dutch.

"Thank you very much. Now, before you go, I have a request to make. I am very much afraid that I have offended Mr Fisher, and I should like to see him before he leaves Japan. Will you kindly tell him that I am very sorry for what I have done, and that I hope he will forgive me?"

"I will tell him," said the Dutch.

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at Ono, noticing how much he had changed during the five years they had been separated. Among the changes was the exchange of iron spectacles for gold. Another was the supplanting of his old native cotton garments by those of foreign style. His hair too, which formerly was cropped short, now was long and glossy like the fashion of Europeans. His mustache also was that of a gentleman. The watch which the Emperor had given him at his graduation Ono carried in his waistcoat pocket; another change. She knew of other changes that he failed to attain, though she had no right to know them; as, for example, the fact that he had tried to change the silver watch for a gold one. On the whole she felt that Ono had greatly changed in his person as well as in his appearance.

During the five years of their separation Sayoko had never for long ceased to think of Ono: he was more to her than her own life. Yet now she felt he had so changed that it was even difficult for her to approach him. She began to regret that she could not change even had she wished to do so.

Ono had come to meet her and her father at Shinbashi station, and had taken them to the hotel. He had even given time to find a house for them though he had been so busy. He, therefore, seemed as kind and attentive as ever. Her father had remarked on it, and she herself felt the remark justified. Still, there was something now about Ono that repelled her, an atmosphere she could not penetrate. When she alighted from the train Ono had condescended to take her hand bag. But she soon found him preceding them, even outrunning them in his haste as their slow Kyoto walk was out of date.

At first Sayoko supposed that the difficulty of approaching Ono lay in herself; it was her native bashfulness and would vanish with increasing familiarity. But on the contrary, Ono's manner became more stiff and polite to her as the days passed, making him all the more unappproachable.

"How are the cherry blossoms at Kyoto," asked Ono suddenly, as if trying the find a topic of conversation. They girl started at this remark, as if she saw in it some avenue of closer approach to him.

"It is rather late for them now. I went to see them at Arashiyama but they were nearly over then."

"Is that so?" said Ono, mechanically. "Who went with you?"

The girl thought to herself that she had no one to go with but her father—and Ono. She was silent.

"Did you go with your father?" Ono persisted.

"Yes."

"You must have enjoyed it very much."

The girl could see that Ono spoke with his lips only: his heart was in his speech. and a feeling of regret oppressed her. At the same monent Ono was thinking that Sayoko was not fine and touched with poetry as was Fujio whose figure at the moment was in the mind. He was seized with a desire to leave the house at once.

"Well, I must be off, Sayoko San," and he suddenly arose.

"O, can't you stop a little longer, as father will be back soon."

"Thank you I will call again," said Ono calmly.

But Ono departed without more ado. It was not long before the old man returned.

"How Ono San has changed!" said she to her father.

"Yes, he has become a fine gentleman,

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and that is all right," said the old man, who was too simple to catch the real drift of his daughter's remarks. Consequently she looked very gloomy.

## X

A strange woman called at the house of Munechika. She was not the woman of Shakespeare's tragedy of Macbeth exactly. She did not boil toads, lizard livers and snake's eyes in her cauldron: no such gruesome occupation was hers. She took her guests into the cauldron, mixing up the contents with chopsticks and kindness. She was most elegant in manner, and very winsome were her ways. She was the future mother in-law of Kono and the real mother of Fujio.

"Kingo San is melancholy," said the woman, insinuatingly. "He would be much more cheerful if he were married."

As she spoke she sat opposite the father of Munechika.

"I have so advised him," continued the woman. But when I do so he says that heis too busy to be concerned with a house and family, and that I had better adopt a son to marry Fujio, so as to look after me in my declining years. Were I the girl's real mother I would be content to let him please himself, but as things are, I cannot consent to this. Truly I am at a loss to know what to do."

"I see," said the old man, gloomily. "Then what would you think of Hajimé cas a husband for Fujio?" He continued with a gleam of hope in his eye.

"I should be quite satisfied to have him marry her, if my daughter is willing. But I should be very anxious about the career of Kingo San after her marriage."

"You must not be too anxious about such matters," said the old man. The conversation was now approaching delicate ground. The old woman was too vague in expressing what she meant.

In a sunny adjoining room Munechika and his younger sister, Itoko, were chatting pleasantly. She was sewing diligently, and her brother was lying on his breast on the floor.

"Has not a guest come?" he asked.

"Yes, it is Kono's mother," replied the girl; and then suddenly, "How you must like such a girl as Fujio!"

"The kind of girl I like is one like my sister!" said Munechika.

"Ah, you are concealing your wishes," chaffed his sister.

Itoko stopped sewing. She felt the blood rushing to her cheeks, on account of the hot sun, and she began to rub her red ears, exposing the pretty underwear in her sleeves.

"Say, brother!"

"Yes? Have you stopped sewing?"

"As for Fujio, she is hopeless," remarked Itoko, disconnectedly.

"Hopeless? What do you mean?"

"She does not want to marry you."

"How do you know what she wants?"

"No, of course, I cannot know for certain."

"Then you know nothing about it," Said her brother with emphasis.

"Don't be irritated about it, as I am only telling you in the kindest way." As she spoke her soft, sweet eyes looked brightly at her brother.

"I have promised to get that gold watch of my uncle's," said Munechika.

"But"

"I don't care! I have spoken to Kono about it."

"Indeed?" smiled the girl, half in apprehension and half in sympathy.

"You must try to pass the next examination for the department of di-

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plomacy. You know Prince Ito, a man who are learned and of high repute."

"Do you mean to say that your father is a learned and of high repute?" inquired Miss [illegible].

"No, sister," said [illegible], "but the [illegible] of [illegible] the Emperor's [illegible] which given him by the Emperor, and is written [illegible]."

"Is that so?" [illegible] "Then you must have been a clever [illegible], and cannot write a single word," [illegible] to [illegible] "Yes, I do not [illegible]."

"Now, I do not [illegible]."

"Show me [illegible]."

"And which [illegible]."

"I like you [illegible]," said the girl.

"Do you like me better than you do Kono?"

"I don't know," said the girl, with a [illegible] and her brow wrinkling wickedly.

"I have something interesting to tell you about my Kyoto trip," said Miss [illegible]. "[illegible] Kono and I visited Yasukuni, we met a girl in the neighborhood [illegible] and [illegible] I told you a few days ago. Is no Sun was so [illegible] by her good looks that he [illegible]."

"Is that [illegible]?" asked [illegible]. "Then we [illegible] in the [illegible] on the [illegible]." Immediately [illegible] exploring [illegible] secret's [illegible]

"Can [illegible] me the truth?"

"We came [illegible] a Shinto [illegible] Hachiman, and [illegible] Temple [illegible] and [illegible] to [illegible] and [illegible] Hanazono, [illegible]."

"Is it true? What is the name?"

"[illegible] want you?"

"How [illegible] take it so seriously?"

"A [illegible] upon you for a [illegible]," said Iroko [illegible] [illegible] glasses.

plomacy. You know Fujio likes men who are learned and of high repute."

"Do you mean to say that your elder brother is not learned and of good repute?" inquired Munechika eagerly.

"No, not that," said Itoko, apeasingly. "But she is fond of Ono because he has graduated from the Imperial University with honours and has had a silver watch given him by the Emperor, and is writing a thesis for his doctor's degree."

"Is that so? And your poor brother has not been granted a silver watch, cannot write a thesis and did not pass the examination in diplomacy, all of which is very dishonourable," said Munechika ironically.

"No, I do not say that you are dishonourable. But you take life too easily!"

"Say, now Itoko, do you not think me a good elder brother?"

"Yes, of course you are!"

"And which do you think the better man, Ono San or me?"

"I like you better than I do Ono San," said the girl.

"Do you like me better than you do Kono?"

"I don't know," said the girl, with face cast down and her brow whitening visibly.

"I have something interesting to tell you about my Kyoto trip," said Munechika. "When Kono and I visited Arashiyama we met a girl in the neighbourhood of our inn, of whom I told you on my post card. Kono San was so captivated by her good looks that he dropped his teacup!"

"Is that really true?" asked the girl.

"Then we met her again in the train on the way to Tokyo," Munechika continued, ignoring his sister's question.

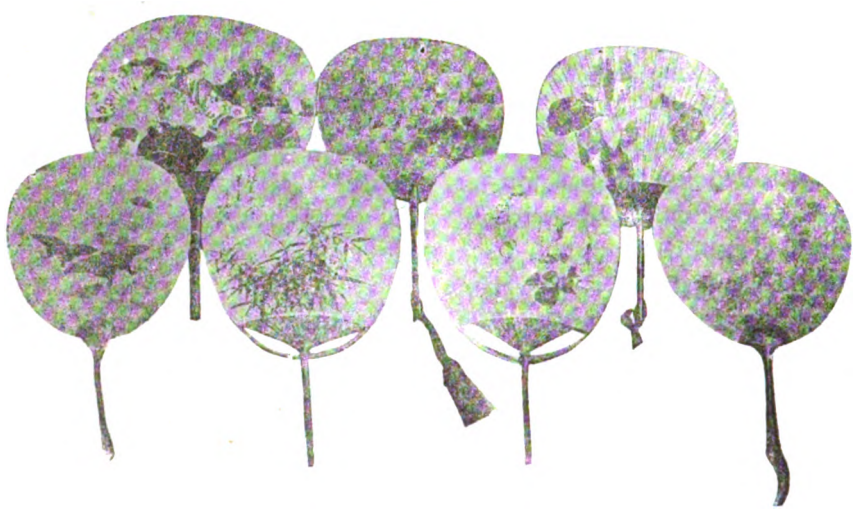
"Are you telling me the truth?"

"We came as far as Shinbashi with her in the same train, and Kono San was most anxious all the way to know whether she was yet engaged to be married or not," concluded Munechika, laughing.

"Is all this true? What is her name? Please tell me, won't you?"

"Now, do not take it so seriously! I am only fooling you!"

"A plague upon you for a cruel brother," said Itoko laughing with relief and happiness.



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# A NEW SHIPBUILDING COMPANY

By T. FUNADO

IN the past Japanese industries have tended to center around Osaka, Kobe and the busy centers of the south, but of late important industrial concerns have arisen in the north. This has been especially so in regard to dockyards. The great Mitsubishi Company constructed its fine dockyard at Nagasaki, and the Kawasaki Yard is at Kobe, and the Osaka Iron Works at Osaka; but the only shipbuilding yard in the north was the small one at Uraga. Recently, however, the Uraga Dock Company has developed into one of the largest and most efficient dockyards in the country; and last year a new shipconstruction Company was organized and placed its dockyards at Tsurumi near Yokohama. This firm, known as the Asano Shipbuilding Company, after the name of its president, Mr. Asano, of the Toyo Kisen Kaisha, has now one of the best equipped yards in the empire, and has made remarkable development in a very short period. This undertaking may be taken as forshadowing what is to be expected in future: industry will gradually tend to move north and center around Yokohama and the capital.

Of course the development that has marked Japanese shipbuilding industry since the war must be attributed largely to the extraordinary demand for ships brought about by the withdrawal of foreign steamers from oriental routes. So phemomenal has been the development that in the year 1917 alone more than 450 ships were launched representing a tonnage of 450,000, including some wooden ships. This is indeed a tremendous growth compared the tonnage of 136,000 launched in 1914, and the 200,000 tonnage of 1916. Thus Japan's shipbuilding capacity has increased about fivefold since the war; and had the United States not prohibited exportation of steel the tonnage would have been still larger. At present Japan has 121 docks capable of building ships of over 1,000 tons; and if these docks were all kept working up to full time they could turn out a tonnage of 600,000 a year. In fact the shipbuilding capacity of Japan is now almost equal to that of Germany or America before war. And the improvement in quality has fully kept pace with the increases in quantity. And now the establishment of a powerful company like that of the Asano concern on the Pacific side of Japan, marks, a, new stage in the progress of Shipbuilding in Japan, pointing to the day when Japan will, if she is not already, be the second greatest shipbuilding country in the world.

If the output of the various dockyards in Japan for last year be surveyed it will be seen that the new yard compares very favourably with even the oldest and best of the others. The figures for 1917 were as follows:

| Yards | Slips | Number of Ships | Tonnage |
|---|---|---|---|
| Osaka Iron Works ..... | 13 | 20 | 55,705 |
| Kawasaki Dockyard..... | 7 | 21 | 121,780 |
| Mitsubishi Dockyard ... | 10 | 12 | 50,282 |
| Uraga Dockyard ..... | 5 | 8 | 41,349 |
| Asano „ ..... | 8 | 4 | 32,600 |
| Ishikawajima Yards..... | 4 | 5 | 9,800 |
| Harima Dockyard ..... | 4 | 5 | 8,560 |
| Ono Shipbuilding Co.... | 4 | 5 | 8,392 |
| Fujinagata Yard ..... | 5 | 4 | 6,345 |
| Osaka Shipbuilding Co. ... | | 7 | 5,750 |

The Asano Shipbuilding Company has its yard at the town of Tsurumi between



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# A NEW SHIPBUILDING COMPANY



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Tokyo and Yokohama, the site being on reclaimed land. The land was reclaimed from the sea for the purpose of erecting factories on it, but it is very suitable for dockyards, especially as it is in easy communication with the industrial districts of the north. There is an immense area of land available in the vicinity, so that a great industrial center may be expected to rise there in the near future. The Asano Shipbuilding Company was established two years ago on a capital of 15,000,000 *yen* all paid up. The area of the yard covers 50,000 *tsubo*, and this will be extended soon to 250,000 *tsubo*. Thus from the extent of land occupied, the Company evidently expects great development.

The members of the company consist of 21 capitalists, with Mr. Asano, of the Toyo Kisen Kaisha, at the head, most of the others being members of the Asano family. The concern already has 250 officials and over 6,000 employees. The *Shirashika Maru*, 11,500 tons, was the first steamer to be launched from the new yard, having been built for the Tatsuma Kisen Kaisha. Notwithstanding the imperfection if its initiatory equipment the yard built its first ship in nine months, an unexpedted speed worthy of commendation. Soon five steamers were completed, all 1,500 tons. Of these, three went to England and the others were for the Toyo Kisen Kaisha, which later sold them to France. There are at present several steamers on the stocks: three of 9,000 tons, two of which are for the Suzuki Company of Kobé and one for the Tatsuma Kisen Kaisha, all to be completed in June this year. There is another steamer of 1,800 tons for the Tatsuma Company to be finished in August this year; and one of 12,000 tons to be completed before the end of the year. The yard expects to launch several other steamers of 9,000 tons and 12,000 tons this year.

A unique feature of Japanese dockyards is the ability to make their own shipbuilding machinery. In England, Germany and France the making of such machinery and the building of ships are separated, owing to the numerous machinemaking companies on every hand; but in Japan it would prove a great inconvenience to a dockyard were it unable to meet its own demand for machines. But the Asano Dockyard has adopted the English system, and has no facilities for making machinery, believing that by depending on the various iron works of the country for machinery it can greatly accelerate its rate of production. Already the new system promises satisfactory results. A further feature of its progress is the remarkable facility with which the Company has been able to secure skilled labour, which doubtless could only be done at the expense of great pains and perhaps of other yards.

The Asano yard keeps a close eye on the latest developments in ship construction abroad and is ever ready to introduce the newest improvements. No sooner did western yards begin the construction of concrete ships than the Asano yard made similar preparations, the plans being very convenient, with immense supplies of cement available from the Asano Cement Works, an old undertaking of the family. Two experts have been despatched abroad to make a study of the best methods of constructing concrete vessels, and when these return, the building of such ships will be commenced in Japan. Close to the Dockyard the Asano Company is erecting a great iron works for the supply of shipconstruction material, which will greatly facilitate the increase of output in ships. The Company is also contemplating the construction of a great dockyard at Yokohama, which, when completed will be the largest one in the Orient; and it will include every facility for the repair of ships as well.

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MR. S. ASANO
PRESIDENT OF THE ASANO SHIPBUILDING CO.

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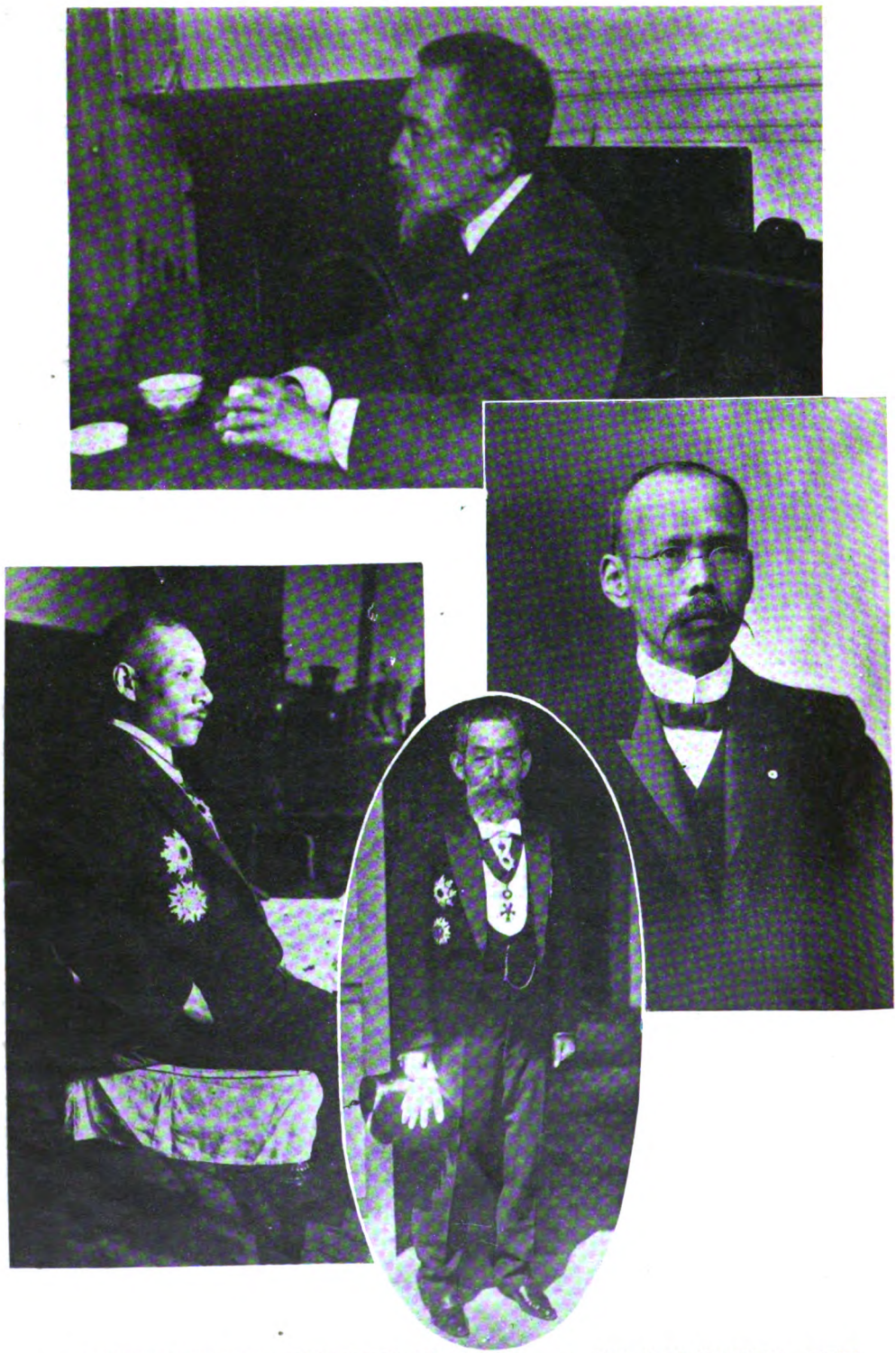

1. VISCOUNT TAJIRI, NEW MAYOR OF TOKYO 2. MR. Z. NAKAMURA, NEW PRESIDENT OF THE IMPERIAL GOVERNMENT RAILWAYS 3. DR. R. MIZUNO, NEW MINISTER OF HOME AFFAIRS 4. DR. M. TOMII, NEW PRIVY COUNCILLOR

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# MONTHLY RECORD OF EVENTS

## (MAR. 25 to APRIL 25)

March 25.—Viscount Uchida, Japanese Ambassador to Russia, arrived in Tokyo.

A great fire at Mito destroyed over 500 houses. The fire was started by sparks from a railway locomotive.

March 26.—The Japan Bankers' Association gave a farewell banquet in honour of Viscount Ishii, the new Japanese Ambassador to Washington. More than 150 guests were present, including Prince Tokugawa, the Minister of Foreign Affairs and the American Ambassador. The American Ambassador proposed the health of his Majesty the Emperor, and Viscount Motono that of the President of the United States.

March 30.—The Yokohama Specie Bank established agencies in the Argentine republic and Java.

The association consisting of those holding the degree of LL. D. held a meeting and recommended the following gentlemen for the degree of Doctor of Laws: Viscount Suematsu; the Minister of Justice, Mr. Matsumuro; Mr. K. Makino, chief of the Tokyo District Court, and Mr. Minoru Oka, chief of the Commercial and Industrial Bureau of the Department of Agriculture and Commerce.

March 31.—Viscount Tajiri was formally elected mayor of Tokyo.

April 1—The Sapporo Agricultural College was amalgamated with the Tohoku University to form the Hokkaido Imperial University, Dr. Sato being appointed president of the institution.

April 4.—Viscount and Viscountess Ishii sailed for the United States, being seen off by the American Ambassador and other distinguished persons.

April 7.—Dr. M. Kumagawa, head of the medical department of the Imperial University, passed away at the age of sixty one.

April 11.—The Department Agriculture and Commerce decided to establish commercial museums at Singapore and Harbin this year to introduce Japanese manufactures.

April 14.—Messrs. Kitada and Asami succeeded in purchasing 17 steamers formerly plying on the Sungari river,



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[illegible] in the transmission by the
[illegible] Kamchatka Railway.

April 15.—Negotiations for supplying
[illegible] to America were successfully
concluded, twenty ships to be loaded
over by the beginning of May, namely,
from the N. Y. K. Line (Yokohama,
Nagoya ports: the Tsukui Maru, 6560;
the Kuki Maru, 6300; Tosa Maru,
7000, Tsuruga Maru, 8200, [illegible]
[illegible] Kyoto Maru, 6000;
two others not yet named; from
Shosen Kaisha: Toyo Maru, 7000;
Izu Maru, 7000, Miday Maru,
7000, Taiyo Maru, Kinshu
Maru, 4500; Nisso Maru, 4300;
Nissan Kisen: Nagoya Maru, 4800;
Suzuki Maru, 6170; the Yamashita
S. S. Co. (or perhaps Iwasaki Yata,
Ltd.): Otaru Maru, 10000; and four
other ships all under 5000 tons by
other companies.

A site for the erection of a statue in
memory of the first American Minister
to Japan, Townsend Harris, was
selected at the Honkakuji temple near
Yokohama, where he first resided.

April 16.—The rice exchanges of Japan
were ordered to suspend transactions
by the Minister of Agriculture and
Commerce to check increase of price.

April 18.—Tokyo city produced 187,-
000 tons to be set out clearances,
after [illegible] in paying to take the
place of those destroyed by the typhoon
last autumn.

Dr. Ozaki, a member of the House
of Peers, was appointed a Privy
Councillor.

April 19.—The Japanese Legation at
Rome registered the hope that Greece
and Montenegro would mediate
[illegible]

April 20.—The Japan Red Cross Society
will despatch a mission to America,
England, France and Italy, with Prince
Fushimi at the head.

April 23.—Viscount Motono, Minister
for Foreign Affairs, resigned and Baron
Shimpei Goto was appointed to succeed him, the latter having had a long
and distinguished career in politics.

A meeting of the Cherry Association was held at the Imperial Hotel
when over 70 species of cherry blossoms were exhibited and speeches made
by Baron Shibusawa and Dr. Miyoshi,
and a poem composed and read by
Viscount Tajiri, the new Mayor of
Tokyo.

April 25.—H. I. M. the Emperor presided over the Provincial Exhibition at
Ujeno and also visited the Exhibition
of Fine Arts.

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being assisted in the transaction by the South Manchuria Railway.

April 15.—Negotiations for supplying steamers to America were successfully concluded, twenty ships to be handed over by the begining of May, namely: From the N. Y. K. the Celyon Maru, 6,440 tons; the Tottori Maru, 9660; the Kirin Maru, 5,50; Tosa Maru, 7,600; Penang Maru, 8,200; Jinsen Maru, 5,500; Rangoon Maru, 8,900; two others not yet named; Osaka Shosen Kaisha: Indo Maru, 7,900; Java Maru, 7,900; Malay Maru, 7,100; Toyo Kisen Kaisha: Seiyo Maru, 10,300; Persia 4,750; Mitsui Bussan Kaisha: Miyoji Maru, 4,300; Kenzan Maru, 6,170; the Yamashita S. S. Company: Komakata Maru, 4,320; Odaru Maru, 4,000; and four other ships all under 5,000 tons by other companies.

A site for the erection of a statue in memory of the first American Minister to Japan, Townsend Harris, was selected at the Honkakuji temple near Yokohama, where he first resided.

April 16.—The rice exchanges of Japan were ordered to suspend transactions by the Minister or Agriculture and Commerce to check increase of price.

April 18.—Tokyo city purchased 181,000 trees to be set out along streets, river banks and in parks, to take the place of those uprooted by the typhoon last autumn.

Dr. Tomii, a member of the House of Peers, was appointed a Privy Councillor.

H. I. M. the Empress inspected the first regiment of the Imperial Guards and witnessed some manoeuvres and military-exercises.

April 19.—the Japan Red Cross Society will despatch a mission to Amercia, England, France and Italy, with Prince H. Tokugawa at the head.

April 23.—Viscount Motono, Minister of Foreign Affairs, resigned and Baron Shimpei Goto was appointed to succeed him, the latter having had a long and distinguished career in politics.

A meeting of the Cherry Association was held at the Imperial Hotel when over 70 species of cherry blossoms were exhibited and speeches made by Baron Shibusawa and Dr. Miyoshi, and a poem composed and read by Viscount Tajiri, the new Mayor of Tokyo.

April 25.—H. I. M. the Emperor proceeded to the Electrical Exhibition at Uyeno and also visited the Exhibition of Fine Art.

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# THE PRECIOUS TSUZUMI

IN the days of old Japan there was a daimyo so fond of curios that he was willing to pay fabulous prices for them, especially if he could chance to hit upon anything rare. Such collectors soon become known to curio vendors; and one of these named Kimbei soon became a favourite of the great man.

One day when Kimbei called on the daimyo he was made more than usually welcome. The curio dealer said he had heard that the daimyo was to air his curios that day and he had come to have a look at them, if he was permitted to do so, as they must be the rarest in the empire. The daimyo said that Kimbei was quite welcome to see them.

"You really have a choice selection", said Kimbei. "And what might this be?"

"Don't you know what that is? Why, that is the toilet vessel used by the famous beauty Ono-no-Komachi in her childhood. Have you brought anything of interest with you to-day?"

"Yes, indeed. I have with me the famous Hatsuné-no-Tsuzumi which I got during a tour in the province of Yamato. It is a rare article, I assure you."

Kimbei took out the instrument and showed it to the daimyo.

"It looks quite old", remarked the daimyo.

"Yes, I should say it is several centuries old."

The daimyo looked at it, examining it intently. It was really a beautiful old instrument.

"I suppose it has an interesting history, since you call it a tsuzumi of the first sound."

"Yes, it has a very interesting history.



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# THE PRECIOUS TSUZI MI

IN the days of [illegible] was a daimyo so [illegible] willing to pay handsome price for them, especially if he could obtain [illegible] anything rare. Such [illegible] soon became known to [illegible] one of these [illegible] a famous [illegible]

One day [illegible] called on the daimyo he was [illegible] warmly welcomed. The [illegible] heard that the daimyo was [illegible] curios [illegible] a look at them, if he was permitted to do so, as they must [illegible] empire. The daimyo said that Kinbei was quite welcome [illegible]

"You may have a choice selection," said Kinbei. "And will you not have [illegible]?"

"Don't you know what that is?

"Why, that is the most valued [illegible] famous carving Ono no Komachi [illegible] chiffonier. Have you brought any [illegible] of interest with you to-day?"

"Yes, indeed. I have [illegible] the [illegible] Tsuzi Mi. I got [illegible] a box in the possession of [illegible]

[illegible]

Kinbei looked [illegible] and [illegible] to the box.

"It looks [illegible]," remarked the daimyo.

"[illegible]

[illegible]

[illegible] it [illegible]. It was really a beautiful [illegible]

"I [illegible] [illegible] you [illegible] have you call it a [illegible] the last [illegible]?"

"Yes, it has a very [illegible]



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During the reign of the Emperor Kwammu there was once a dry season. A fortune-teller advised that the skin of a lizard's foot, dried and covered broidered ; was old, should be used to make a drum head, and with that accursed music was to be invited towards heaven, when rain would come and end the drought. This was done, and the rain came, as predicted. The farmers were so pleased at the result that they carried out a lively dance to heaven. Hence the name Hida-no-takumi."

The daimyo said that since it had such power in it he put it must still have some thing of mystery about it.

In this the cunning doctor agreed, adding the lie that when the lizard was properly placed the cries of foxes would be heard.

"Ah, how interesting!" said the daimyo. At this he let the old man go, and Kimbei, who was very clever, swiftly isolated the hateful leg of a fox.

The daimyo saw through the trick, however, and accused Kimbei of trying to fool him.

This the man denied, declaring that he had heard the sound. He said he had only a peculiar sensation as if in a dream.

The daimyo said it would comply to an entertaining instrument if the cry of a fox was heard every time any one played on it.

"Yes," said Kimbei, with eagerness, "every time it is struck the spirit of a fox comes into it."

The daimyo again struck the drum and again the soft bark was heard, just like that of a fox far away. The great man was so impressed by the sound this time that he rested to purchase the instrument, and asked the price.

"It will cost you one hundred ryo," said Kimbei.

"All right. I will pay you presently. Just wait a bit." So he called his secretary.

While they were waiting Kimbei went privately to the secretary and told him the truth of the matter. He explained that he had sold the drum to the daimyo, and that it was an old thing that had been lying about for some time and was not worth anything. He hinted that the daimyo that it was the Hida drum and would give the bark of a fox when played, and the daimyo had agreed to buy it.

When the secretary heard this he said it was impossible as no one could be hidden in that way.

But Kimbei insisted and said: "Yes,

During the reign of the Emperor Kwammu there was once a dry season. A fortune-teller advised that the skin of a female fox, dried and several hundred years old, should be used to make a drum head, and with that tsuzumi music was to be made towards heaven, when rain would come and end the drought. This was done and the rain came, as predicted. The farmers were so pleased at the result that they cried out in joy, giving thanks to heaven. Hence the name Hatsune-no-tsuzumi."

The daimyo said that since it had such power in the past it must still have something of mystery about it.

In this the curio dealer agreed, assuring the daimyo that when the tsuzumi was properly played the cries of foxes would be heard.

"Ah, how interesting", said the daimyo. At this he hit the old drum a tap, and Kimbei, who was very clever, softly imitated the barking of a fox.

The daimyo saw through the trick, however, and accused Kimbei of trying to fool him.

This the man denied, declaring that he had uttered no sound. He said he had only a peculiar sensation as if in a dream.

The daimyo said it would certainly be an entertaining instrument if the cry of a fox was heard every time any one played on it.

"Yes", said Kimbei, with eagerness. "Every time it is struck the spirit of a fox comes into it."

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When the secretary heard this he said it was nonsense, as no one could be fooled in that way.

But Kimbei persisted and said: "Yes,

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every time he struck it I imitated the bark of a fox, assuring him that it was really the fox that did it; for I knew that if I so assured him, the spirit of the fox would come into him and make him believe it. Now what I propose is that when he plays it, to show you all about it, that you will at the same moment that he taps it, softly imitate the barking of a fox, so as to confirm my words."

"Go on", said the secretary, "what nonsense are you trying to get off on me?"

"Truly if you do as I say", said Kimbei, "I will give you one gold *ryo* for every bark you give."

This was some temptation, as the secretary was very poor; but he wanted to know what would happen if the daimyo went on playing the drum indefinitely. Was he to keep on barking like a fox every time the daimyo liked to practise on the drum?

"Well," said Kimbei you must cry as often as you have a chance. I will give you half of what I get for the drum. You must not bark beyond that."

He agreed to this, and then they went to the daimyo, who explained to his secretary all that had transpired. The daimyo was evidently much pleased at having got what he thought a bargain in curios.

The secretary expressed much interest in the transaction. Then the daimyo began to play on it to show how a fox barked every time it was struck; and the secretary, faithful to his promise, attempted to imitate the sound of a fox. The daimyo, however, thought he heard whence the sound came and accused the secretary of uttering it. The latter denied it, saying he knew nothing of having made any sound, but felt as if in a delirium. So the daimyo tapped the drum again.

"Pong, pong" went the drum.

"Kôn, kôn", went the secretary, who was so anxious to earn his money that he went on with his part even after the daimyo had stopped his.

"I say," said the daimyo, "you still go on barking after I have stopped."

"O, indeed! I did not know what I was doing. I really am in a sort of delirium. I know nothing!"

"Well, call Kimbei and I will give him his money."

Kimbei was summoned and the daimyo informed him that he was about to pay for the drum, much to the man's delight.

"But", said the daimyo, "before pay-

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every time he struck it. It looked the back of a fox, and then that it was really the fox that did it; for I knew that if I so wished then the spirit of the fox would come into me, and make him believe it. Now what I propose is that when he plays it to show you all about it, that you will at once agree that he has it, with the help of the spirit of a fox, so as to convict my uncle."

"Go on," said the secretary, "what nonsense are you trying to get off on me?"

"Truly if you do as I say," said Kinkel, "I will give you one half of for every bank you give."

This was some temptation, as the secretary was very poor; but he wanted to know what would happen if the chimpo went on playing the drum indefinitely. Was he to keep on beating it on a fox every time the chimpo head to paddle on the drum?

"Well," said Kinkel, "you must say as soon as you have a chance. I will give you half. Will I go for the drum. You must not look beyond that."

He agreed to this, and then they went to the chimpo who explained to his secretary and that had happened. The chimpo was evidently much pleased at having got what he thought a bargain in curios.

The secretary expressed much interest in the transaction. Then the chimpo began to play on it to show how a fox head of very thin it was struck; and the secretary, unlisted to help, was pressed to include the round of a fox. The chimpo, however, though he had volume the sound some one pressed the secretary at entering it. The secretary would it, saying he knew nothing of having made any sound, but felt as if it a delirium. So the chimpo played the drum again.

"Bang, bang," went the drum.

"Kong, kong," went the secretary, who was anxious to see if there was that he went on with his part even after the chimpo had stopped him.

"I say," said the chimpo, "you still to me back, after I have at it."

"O, indeed! I did not know that I was doing. I really am in a sort of delirium. I know nothing!"

"Well," said Kinkel, and I will give all to the secretary."

Kinkel was summoned and the chimpo informed him that he was about to pay for the drum, and to the monk's delight.

"Pay," said the chimpo, "before pay-

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ing you I went to bow you down on the
drum you sat."

At the time it was [illegible]
and [illegible]
and [illegible]

Reader look the [illegible]
[illegible]
to [illegible]
a [illegible]
[illegible]
[illegible]

"Ah!" said [illegible] you [illegible]
now [illegible]

"Is that so?" [illegible]
[illegible]
[illegible]



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ing you I want to hear you play on the drum yourself."

At this the man was much taken aback and declined, but the daimyo pressed it and Kimbei could not refuse.

Kimbei took the drum and began tapping on it with much hesitation, when to his surprice the daimyo began to make a sound just like that of a fox, in fact a much better imitation than that practised by both Kimbei and the secretary.

"Ah", said Kimbei, your lordship is now barking.

"Is that so? Well, perhaps it is because I am so used to hearing you fellows at it that I have well learned how to do it, and so I did not even know that I was doing it. The sound of it is indeed so charming that one cannot help barking."

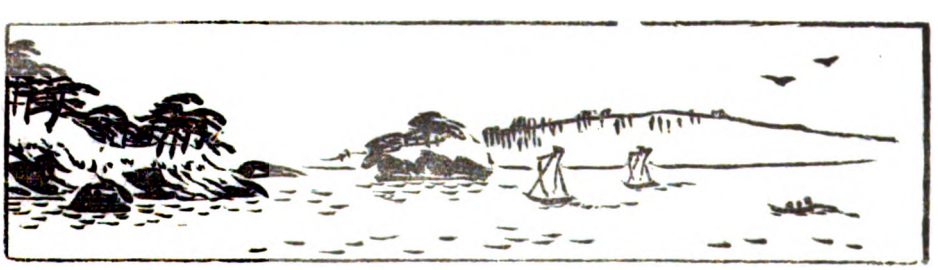
"Then he handed Kimbei the money. But when the latter counted it, lo, there was only five *ryo* instead of one hundred.

"There is only five *ryo* here!"

"So there is, and that is quite enough", said the daimyo.

"How so?" exclaimed Kimbei.

"You see", said the daimyo, "when I deducted the number of barks given by my secretary, and then those given by myself, the sum paid to you was all that was left!"



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# CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

**Learning To Die**

For the past four years the great war has been calling on the young men of the western world to learn how to die; and on their parents, sisters and wives to acquiesce in the supreme sacrifice. This is a comparatively new education in Europe and America but an old one in Japan. This statement does not hold true for our British ancestors who faced the Viking and the Teuton in laying the foundations of modern Anglo-Saxondom, for none were more ready to die than they, never holding their lives dear unto them, when home and country were threatened. But in recent years we have not been thinking much on the important matter of how to die; indeed no thought was further from our minds, as we revelled in easy dreams of pacificism. But Japan has never abandoned the duty of teaching her sons how to die. This was and is the main education of the samurai. He was taught to be always ready to give up his life, and he never hesitated to do so when the time came. There is an old Japanese proverb which says: "As the cherry blossom is the best of flowers so the *bushi* (samurai) is the best of men." Thus the old Japanese ideal of manhood was readiness to die. But how does the cherry blossom symbolize the samurai, and why is the cherry blossom the noblest ornament on every Japanese sword? The cherry and the *bushi* are alike in possessing the same spirit. The foreigner admires the cherry blossom for its colour; its perfume and its wealth of filmy-misted bloom, but the Japanese admires it for none of these virtues: he admires it only for its spirit, something which, perhaps, the alien eye does not see. The cherry blossom is full of life and beauty yet it is always ready to die when the time comes; and it always comes back again when the time comes. Thus it is ready to die yet never dies; it is immortal. Such is the spirit of Japan, or what is called *Yamato Damashii.*

Now the young men of the west are called upon to cultivate the same spirit and learn to die. It is a difficult task, for they have long been taught only how to live, to save their lives rather than to lose them. The main idea has been how to get on, and make the most of oneself; which has been generally interpreted to live for money, pleasure, fame, achievement, forgetting that the main task of life, after all, is to know how to end it. It is indeed a task that has become a duty, all the harder when we have been taught only how to live. Yet does not the thought occur to us all at this time that, perhaps, the only true way to learn



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# CURRENT JAPANESE THOUGHT

BY DR. J. INAZO NITOBÉ

Japan's Debt to Dr. Hepburn

For the past four years [illegible] war has [illegible] on the [illegible] of the world to learn how to defy and overthrow parents, sisters and wives to accept service in the supreme sacrifice. This is a new thing in previously *non-combative* Japan—and Asia—not but an old one in Japan. This is to say, we do not look upon defiance of parents, brothers and wives as a virtue in Japan. Yet in a very real sense the present war has been a revelation to us of the power of ideals. Ideals are not dead things in Japan. They are living forces. They are the motive power behind our every action. Without them we would be like a ship without a rudder, drifting with the tide. Ideals are the rudder which guides our course. Ideals are the star which we follow in our voyage of life. Ideals are the pole-star by which we steer our course. Ideals are the compass which we consult in order to know whether we are sailing in the right direction or not. Ideals are the chart which we study in order to know the dangers that lie in our path. Ideals are the lighthouse which warns us of the rocks and shoals that are near us. Ideals are the harbor which we seek for safety and repose. Ideals are the goal which we aim to reach. Ideals are the treasure which we hope to find. Ideals are the pearl of great price which we are willing to sell all that we have to buy. Ideals are the fountain of youth which we search for in order that we may be rejuvenated. Ideals are the elixir of life which we drink in order that we may live forever. Ideals are the philosopher's stone which we rub in order that we may turn everything we touch into gold. Ideals are the magic carpet which we ride in order that we may be transported to the ends of the earth in a moment of time. Ideals are the wings which we put on in order that we may fly to the uttermost parts of the earth and be at rest. Ideals are the Holy Grail which we seek for in order that we may find eternal life. Ideals are the Fountain of Youth which we search for in order that we may be made young again. Ideals are the Philosopher's Stone which we rub in order that we may turn everything we touch into gold. Ideals are the Magic

how to live is by learning how to die. Was this not the spirit of Christ? And no man ever lived so fully as He did. If men are always ready to die they will live all the better! Britain's more than 5,000,000 volunteers, and the millions that have freely joined the army of freedom in America and the British colonies show that the English-speaking nations yet possess the stuff of which heroes are made: the action of these millions of young men means that they were ready to die. But many others have not yet learned it a lesson. They have not concretely faced the question whether they have armed to die, and to accept the heroic alternative. It is a lesson that must be included in our new education programme; and perhaps the most important one: for is not the sum and substance of all education character?

Topically in the Imperial Diet a Bill to prohibit more-
Immigration Co America [illegible] Mr. Hayami, asked some interesting ques-

tions with regard to the immigration of Japanese to the United States; which indicate pretty well the nation's feeling on that vital subject at the present time. Time so far will on to say that despite the fact that Japan is on a par with America in their treaty relations, and that she receives the benefit of the most-favoured-nation clause in American, Japanese are still denied the rights of land ownership in California and restrictions are imposed upon business. Moreover there has recently developed among American officials a disposition to treat school teachers, and clerks of important Japanese business houses, in the same manner as ordinary labourers. The increasing severity of the American authorities has caused the upward pressure immigrants has caused the Imperial Government to look with greater the matter proceeding to that country, with the result that there is a dearth of labour both among the Japanese and the Americans in California. There are now some 200,000 Japanese immigrants in America; and as they gravitate from the ranks of labour to that of employer, there arises out of ough to supply the place of labour, a situation still more pronounced since the entry of America into the war. Some American capitalists have indeed been agitating the importation of Asiatic labour. The solution by the Japanese was no to pressing away, at the present was the most opportune time for solving the immigration question. He also therefore proposed that a treaty of friendship, alliance, etc., between Japan and the United States should be entered into, and a way opened for the supply of Japanese labour in the United States. Government should also simplify the procedure for granting passports to immigrants, and should endeavour to the proper education of such immigrants before allowing them to go to America. It should also assist them with funds. In reply to this interpellation the Minister of Foreign Affairs said that the Government had no intention of adopting the [illegible] agreement regarding immigration with America, nor could the Government undertake to provide labour to supply the demand in that country. As to restricting immigrants by education and [illegible] the authorities would do all in their power to facilitate such a movement.

In replying to questions
China on the floor of the [illegible]
[illegible] Minister
of Foreign Affairs admitted that the situation in China was still not all that could

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how to live is by learning how to die. Was this not the spirit of Christ? And no man ever lived so fully as He did. If men are always ready to die they will live all the better! Britain's more than 5,000,000 volunteers, and the millions that have freely joined the army of freedom in America and the British colonies show that the English-speaking nations yet possess the stuff of which heroes are made: the action of these millions of young men meant that they were ready to die. But many others have not yet learned the lesson. They have not honestly faced the question whether they have learned to die, and to accept the heroic alternative. It is a lesson that must be included in our new education programme; and perhaps the most important one: for is not the sum and substance of all education, *character?*

**Immigration To America**

Recently in the Imperial Diet a Kenseikai member, Mr. Hayami, asked some interesting questions with regard to the immigration of Japanese to the United States; which indicate pretty well the nation's feeling on that vital subject at the present time. The speaker went on to say that despite the fact that Japan is on a par with America in their treaty relations, and that she receives the benefit of the most-favoured-nation clause in America, Japanese are still denied the rights of land ownership in California and restrictions are imposed upon leases. Moreover there has recently developed among American officials a disposition to treat school teachers, and clerks of important Japanese business houses, in the same manner as ordinary labourers. The increasing severity of the American authorities toward Japanese immigrants has caused the Imperial Government to lessen greatly the number proceeding to that country, with the result that there is a dearth of labour both among the Japanese and the Americans in California. There are now some 200,000 Japanese immigrants in America; and as they gradually pass from the stage of labour to that of enterprise, there are not enough to supply the place of labour, a situation still more pronounced since the entry of America into the war. Some American capitalists have indeed been agitating the importation of Asiatic labour. The old antipathy between the white labour unions and the Japanese was no to passing away, and the present was the most opportune time for solving the immigration question. The speaker, therefore, proposed that the so-called Gentlemen's Agreement of 1908 between Japan and the United States be abrogated, and a way opened for the supply of Japanese labour in the United States. Government should also simplify the procedure for granting passports to immigrants, and should undertake the proper education of such immigrants before allowing them to go to America and should also assist them with funds. In reply to this interpellation the Minister of Foreign Affairs said that the Government had no intention of abrogating the present agreement regarding immigration with America, nor could the Government undertake to provide labour to supply the demand in that country. As to assisting immigrants by education and funds the authorities would do all in their power to facilitate such a movement.

**China**

In replying to questions on the floor of the Imperial Diet the Minister of Foreign Affairs admitted that the situation in China was still not all that could

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be desired. Commotion yet continues, and there is no immediate prospect of the political situation in that country being settled. Meanwhile the Japanese Government has in no way changed its policy of non-interference in the internal affairs of China. It is true that some Japanese in China are in a state of great uneasiness on account of the domestic troubles of the republic, and have actually suffered considerable losses. The Government, however, was doing what was possible, by negotiating with the Chinese authorities, to protect the interests of Japanese subjects in China. The Japanese Government does not take sides with any faction in China, and cannot be accused of a partial attitude. The arms supplied to China by Japan were handed over to the proper authorities, and Japan could not thereafter be held responsible for their disposal. As to coöperation between Japan and China as regards Siberia the Government was not yet in a position to give out any information.

**Ships for America**

According to the latest authoritative report Japan is to supply America with 514,000 tons of shipping for war purposes, on a basis of receiving one ton of steel for every two tons of shipping. There are various sections in the agreement, however, the terms being not all the same. The Japanese Government has chartered 150,000 tons of shipping at local current rate for delivery to America in April and May, the Government to make up the difference between the local charter rate and the Allied charter rate at an outlay of some 18 million *yen*. Japanese shipbuilders will deliver to the American shipping board the 130,000 tons of shipping now on the stocks before the end of December next, on a basis of one ton of steel for one ton of shipping; and the builders further agree to construct 234,000 tons of shipping for delivery in America in 1919, on a basis of one ton of steel for two tons of shipping. The total number of ships to be supplied by Japan will be sixty-six.

**Education**

One of the most crying evils in connection with education in Japan is the lack of school accommodation, especially in higher education. In order to prevent too many students entering the higher institutions of learning the matriculation examinations are made very difficult, thus debarring a large percentage of the youth of the empire from further education. This practice is followed both with regard to Middle Schools and High Schools, from which more than fifty per cent of the candidates for entrance are eliminated. After a student has failed three or four times in the entrance ordeal he is likely to be discouraged or to be too old to try again. The struggle for higher education in Japan is thus a heavy one, and is as hard on parents as on children. In the opinion of the *Jiji* the demand for higher education in Japan can be met only by the provision of more private schools and colleges, as the Government cannot hope to cope with it. Yet the Government does not encourage the establishment of private institutions of learning, and in its policy discriminates against them. This is, no doubt, because the private schools and colleges are regarded as being satisfied with an inferior standard of education compared with the Government schools. In this the Government is probably right; but there is no reason, save inefficiency and neglect, why the private schools

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be desired. Commerce yet continues, and there is no immediate prospect of the political situation in that country being settled. Meanwhile the Japanese Government has in no way cut its profits by non-interference in the internal affairs of China. It is true that a Japanese loan in China was in a state of suspension on account of the domestic troubles of the republic, and have accordingly suffered considerable losses. The Government, however, was doing a thriving business negotiating with the Chinese authorities to protect the interests of Japanese merchants in China. The Japanese Government does not take sides with any faction in China, and cannot be accused of a partial attitude. The arms supplied to China by Japan were bought over to the pro-Yuan authorities, and have not thereafter be held responsible for their disposal. As to cooperation between Japan and China as regards the Government was not prepared to give out any information.

Ships for America

According to [illegible] Japan is to supply America with 214,000 tons of shipping for war purposes, on a basis of receiving one ton of steel for every two tons of shipping. There are [illegible] to the agreement, however, the terms being not all the same. The Japanese Government has chartered 150,000 tons of shipping at local current rate for delivery to America in April and May, the Government to make up the difference between the local charter rate and the Allied charter rate at an outlay of some 18 million yen. Japanese shipowners will deliver to the American shipping board the 150,000 tons of shipping now on the stocks before the end of [illegible] and for one ton of shipping and for [illegible] for one ton of shipping for delivery in America in 1919, on a basis of two tons of steel for one ton of shipping. The total number of ships supplied by Japan will be sixty-six.

One of the most striking [illegible] is the [illegible] between Japan and [illegible] Japan is [illegible] to be encouraging, especially [illegible] In order to [illegible] the [illegible] Japanese [illegible] of learning the mandarin [illegible] are made very difficult, [illegible] a large percentage of the Ports of the empire [illegible] Japan [illegible] to Mr. [illegible] Japanese [illegible] Mr. [illegible] from which [illegible] of the Japanese [illegible] Japan [illegible] Japan [illegible] [illegible] [illegible]

should not adopt and adhere strictly to the same standard as the Government schools. If the educational authorities would insist on the private schools being under the direction of trained education-ists there is no doubt that such schools could maintain an equal standard with national schools. There is a magnificent opportunity in Japan for patriotic and philanthropic-minded citizens to establish universities of the same standard as the Imperial universities, yet no such private institution yet exists. The present private universities are too indifferent in their methods and administration and are more intent upon making money than on improving their staffs and curricula. They forget that colleges are not made of brick and stone but of educated men educating men.

**Intervention in Siberia**

The vernacular press of Japan continues to be much occupied with discussion of whether Japan should or should not intervene in Siberia. Opinion appears to be still pretty well divided. Some contend that the attitude of the Bolshevikі in Russia is practically a declaration of war against Japan, and ought to be accepted; while others hold that no notice should be taken of it, but attention should be given mainly to the movements of Germany in Russia. The landing of Japanese marines at Vladivostock, together with blockades from a British cruiser, tends to bring the question to a head; and no one knows exactly what the near future may bring as regards Japan's relations with Russia. Significant conferences are now going on among the elder Statesmen and the leaders of the Government. Such conferences do not happen in Japan usually, unless something very important is expected. The fact that the Premier promised a special session of the Imperial Diet in the near future is also taken to indicate that events of great significance are anticipated. Some of the vernacular papers are so enthusiastically in favour of an expedition to Russia that they regard it in the same light as that of Alexander the Great into India, the Tycoon especially thinking it would be to the mutual good of both countries, as well as the people of the East and the West. The Asahi thinks such an expedition is necessary for the maintenance of proper martial spirit in Japan, as the youth of the empire would have something to fight for and the nation be given an incentive in the war that it now lacks.

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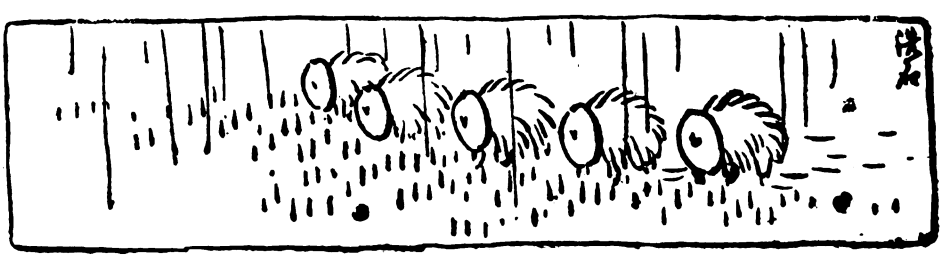

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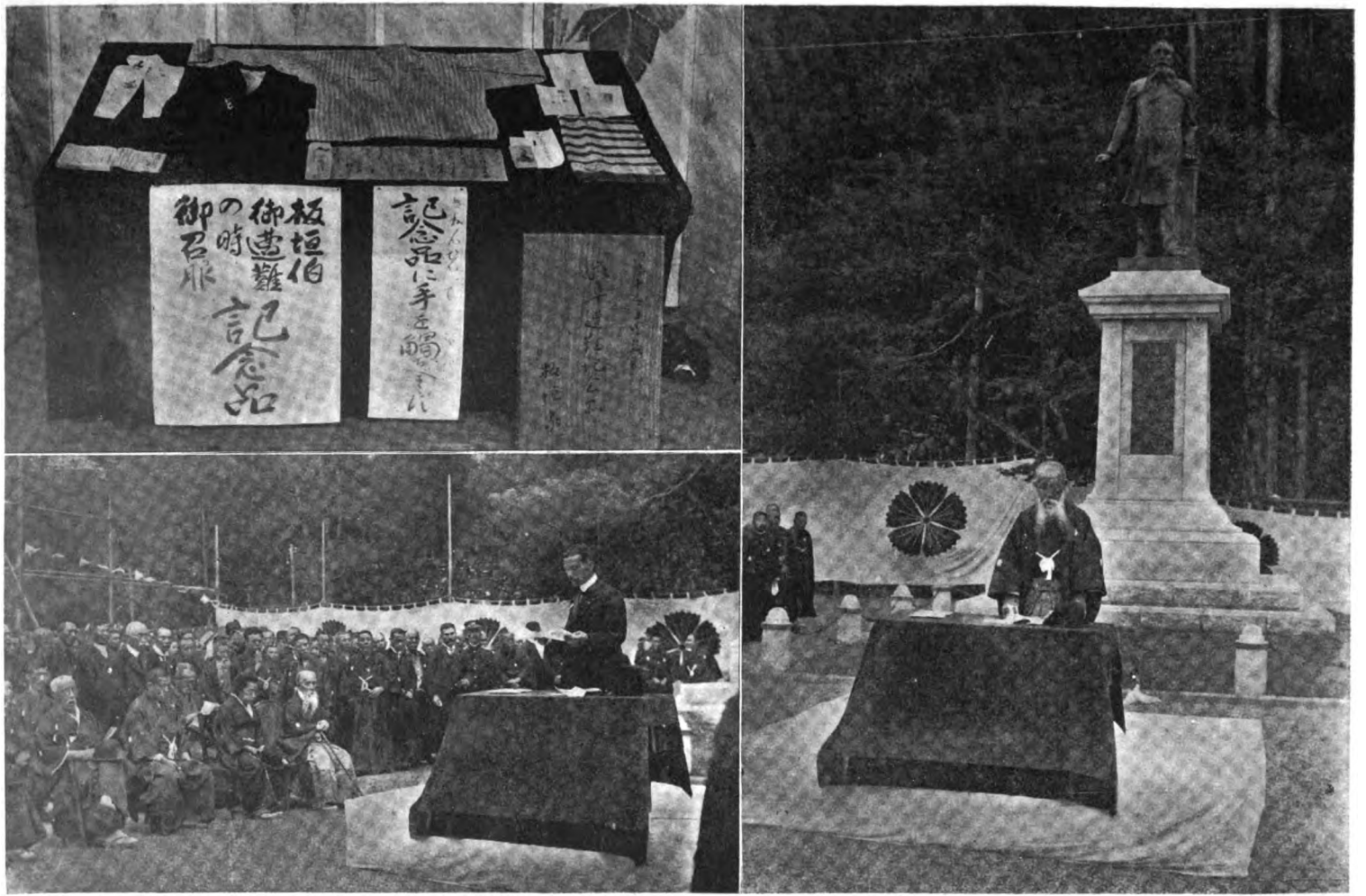


MONUMENT AND STATUE ERECTED IN HONOUR OF COUNT ITAGAKI, THE FATHER OF JAPANESE LIBERALISM: 1. GARMENTS WORN BY THE COUNT AT TIME OF HIS ATTEMPTED ASSASSINATION 2. MEETING OF FRIENDS AT DEDICATION OF THE STATUE 3. GOUNT ITAGAKI BEFORE THE STATUE

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1. CAPTAIN HARDY TURNING THE FIRST SOD ON SITE OF NEW MONUMENT TO TOWNSEND HARRIS, FIRST AMERICAN MINISTER TO JAPAN
2. TOKYO Y. M. C. A. SELLING POST CARDS FOR THE RED CROSS
3. BANQUET IN TOKYO TO CHINESE NEWSPAPER MEN

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